

# The American Missionary

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## Woodrow Wilson

“WE are in the presence of a great career ending, a great achievement slowly revealing itself in majestic outline like the mountain range from which the mists and clouds are lifting.

Mr. Wilson stood preeminently for the moral idea.

No man ever entered office with a more splendid purpose. He came forth from the great ordeal unsullied in soul, unspotted in character.

He gave all he had to give, his life.

Let us not think of him as a defeated man. No man can be defeated who holds aloft the lamp of life and refuses to take it down. He was victorious.

The question is for us to decide whether we shall be defeated or victorious. The august problem confronts us and the august responsibility rests upon us.”

These are Dr. George A. Gordon's words as reported in the daily papers. They are a challenge. They bring the challenge of a great life. They bring a challenge to a great work, unfinished.

The men and women of our churches are called to look up to where the mists are lifting and to see the vision that beckons.

As men and women we must needs learn new lessons; religious education is not for the young alone. The whole world presents a problem for which our yesterday's information is insufficient; our yesterday's attitudes are unfit. We need more light and changed attitudes.



## The Old Order Changeth

FOLLOWING many excellent examples, notably that of our much admired partner, *The Missionary Herald*, THE AMERICAN MISSIONARY is about to adopt the approved, modern, magazine shape, with the advantages of a larger page, increased space for articles, more room for pictures and improved appearance; at the same time important changes will be made in the character, order and arrangement of material.

The introduction of carefully selected advertisements will make these improvements possible without an increase of the subscription rates.

The magazine will appear in the new form and dress with the April number, which begins its Sixteenth Volume.

In all efforts to improve its quality and increase its circulation we count upon the generous support of our readers.

# THE COMMISSION ON MISSIONS

## The Unfinished Task

By REV. HENRY S. LEIPER, *Editorial Secretary The Commission on Missions*

A BUDGET does not look much like a human being. An apportionment does not seem to have spiritual qualities. You get no more enthusiasm from a look at it than you would from seeing the skeleton of your favorite variety of dog in a museum of natural history. Supposing we transport the apportionment plan and its Every-Member Canvass ribs and other bones from the realm of the museum, or the financial committee, to that of pulsating life. At once you see around you not figures but faces. You will not hear the crackle of money, but the cry of mothers. You feel yourself not a disinterested spectator looking at a chart of figures, but a partner in a great business of life looking upon the living forms of those not so well equipped as you for the battle. A church that fails to come up to its suggested share for missionary giving does not feel that anything tragic is involved unless somehow the gift of a true vision be given it. It is ours to catch that vision and to make it live before the eyes of others.

If you had been at the Chicago Beach Hotel during the meetings of the Commission on Missions last month and had heard reports of the leaders of our many societies, you would not need to be told what it means to have the apportionment so incompletely met as at present. You would perhaps feel more keenly that it is a spiritual task to provide the reservoirs of consecrated energy and unselfish good will which make possible our vast world-wide work. What are those reservoirs but the stored-up personality representing what we call money? Sometimes we complacently accept the fact that we fall far below our \$5,000,000 goal. Sometimes we even boast that we are doing more than we used to do, and all of us are far too easily contented with a half-done task. If each ear were open to the cry of human need, each heart touched with some sympathy for other people's troubles, each eye lit with the reflected dawn of a better day, I wonder if any could so unthinkingly say "Of course \$5,000,000 is impossible. Our church situation is unique. Our apportionment is absurd. No one seriously thinks we can meet it."

Five million dollars impossible for 858,000 Congregationalists, who spend \$16,000,000 a year on the average for the theatre; \$80,000,000 a year for their share of modern luxuries, including \$4,000,000 for cosmetics? Rats destroy thirty-six times \$5,000,000—\$180,000,000—in property in the United States every year, according to Government figures! Five million dollars means less than a postage stamp a day from each member of our fellowship. In our favored lives abounding with all good things, that goal for nearly 900,000 average folks is really pathetically small. God give us a sense of proportion. Jesus did not say "Give them your crumbs."

Are you in a church where the apportionment remains unmet year after year? Are you in a church whose situation is so "unique" that no honest-to-goodness effort is possible to enlist the interest of every home? Do two-thirds of your fellow church members give never so much as "the dust off one copper cent to extend the Kingdom of God beyond the shadow of your own church?"



walls"? Then won't you tell them about some of the human needs which our societies strive to meet, and then, too, you might tell them about the church at Wellington, Ohio, whose pastor, Rev. Charles Recard, reports that the "two hundred members of his church are in a mood to do their part. Two years ago only about five per cent of the members of the Wellington Church gave regularly to local expenses and practically none subscribed to missions. Now the report of the recent Every-Member Canvass reveals the delightful fact that ninety-five per cent of the members give to the local expense budget and more than fifty per cent to missions. This is a record to be proud of, and one that should stir other churches to a new endeavor. All will recall that the mercury was some degrees below zero on Sunday, January 6, but one hundred were out for the morning church service in Wellington, and seventeen received into church membership." Or tell them about Humboldt, South Dakota, a little church of forty-four members. Dr. Harper, their pastor, reports that they increased their giving by six hundred dollars by using the Every-Member Canvass for the first time. This means that his salary will be increased three hundred dollars, and one hundred dollars will be saved from Home Missionary money.

It can be done. There ain't no such animal as a "unique" church, or else all are "unique." I have visited over one hundred of them since I came back from China (where there are some "unique" churches; e. g., the one at Shansi, where seventy-two laymen give two months' time annually to promote the spirit of the Kingdom). They all tell me the same story about a "peculiar situation." Let's all be "peculiar" in our devotion to the biggest thing in the world as we look through the eyes of our Master, not upon "Fields," or "Missions," or "Boards," or "Societies," or "Benevolent Budgets," but upon the appealing faces of men and women and little children. "Inasmuch as ye do it unto one of the least of these, ye do it unto Me."



## \$150 for Reports of Successful Canvasses

**F**RRIENDS have made possible the offer of \$50 for the best article on the successful application of the 1924 Every-Member Canvass plan in a church of each of the following representative groups:

- (a) A country church of less than 100 members.
- (b) A country or city church of 100 to 350 members.
- (c) A city church of over 350 members.

The purpose of offering monetary reward for reports of successful canvasses is that The Commission may secure data for the guidance and benefit of the churches as a whole. For this reason, the facts are important, not the literary form which the report takes. Let the pastor, if he chooses, or some layman, assemble the data; or some group be appointed for the purpose.

Photographs and samples of materials used, other than those supplied by The Commission, are particularly desired, and should be sent with the report.

The questions to which answers are desired are those relating to the exact manner of execution of the Canvass: What part did the children take? What did the women do? How were canvassers appointed, how allotted, etc?

All reports must be mailed before midnight, April 15, 1924. Address reports to Rev. William S. Beard, The Commission on Missions, 287 Fourth Avenue, New York City. Each report should be clearly marked "A," "B" or "C," to indicate the classification into which the church falls.

A committee to read the manuscripts and make the awards is being formed. Names of these judges will be announced later.



# THE CONGREGATIONAL COMMISSION ON EVANGELISM

## Recruiting for Church Membership

By LUCIEN T. WARNER and REV. WILLIAM HORACE DAY

A CHURCH of about 1,000 members placed in a staid Eastern industrial city of 150,000 people added 262 new members in one year and 263 members the next year, by the method outlined in this article. Another church of about 500 members in a suburban residential city of 20,000 people used the same method with somewhat different emphasis to adapt it to local conditions and added 139 members in one pre-Easter campaign. These trials showed the plan to be quite practical, for it uses the kind of men likely to be found in most churches, and it brings men and women into the church.

### Preliminary Survey

The first thing to do is to prepare the list of people in the parish who are not members of the church. Most churches have a more or less complex list of those who may be called the church constituency: namely, those who are attendants but not members, those who call this their church even though they do not attend regularly, those who have children or other members of the family in the church or Sunday school or young people's societies—in short, those for whom the church is spiritually responsible. This list will show the magnitude of the task and the size of the opportunity.

The list will probably present a real challenge and suggest some immediate results that the men will be eager to see. It should contain in separate groups *adolescents* who ought to be brought into church membership by methods of Christian nurture, and *adults* to be reached by direct invitation to church attendance or membership.

Set a goal for a definite period, as, for example, the calendar year or for the next communion service after Lent. And the amount should be reasonable but call for good faithful work.

*The period of real committee activity should be comparatively short.* It can usually be concentrated into about six weeks before Easter and three weeks before a late Autumn communion service.

At the first meeting of the committee present the facts shown by the survey, explain the organization and method of work. Teams may be of any size, but five is a good number. An executive committee can be constituted from the officers and from the preliminary committee.

Assign the names to teams and to committeemen individually. The best way is to read each name aloud and have it chosen by the man who is best fitted to see that particular man. This is a slow process but it is much more efficient than assigning names by locality or in assorted groups to teams. Frequently there will be discussion as to who of several should be the one to take the name. It will not be possible to assign all the names at the first meeting, but a good beginning should be made.

### Regular Meetings of Committee

*The meeting will ordinarily be successful* if it is at a meal, possibly at the church before the mid-week meeting. It is important that as many of the



members come as possible. The fellowship that obtains at such meetings is a feature.

*A large and enthusiastic attendance is important.* It is wise to send each member of the large committee a notice to reach him two days before the meeting and have this followed up by the captains telephoning their teams the day of the meeting. The membership of the committee can be increased from week to week by inviting others who may be interested and even by inviting those who have applied for church membership.

*The committee at work.* Each member takes one or more names of persons to be seen if possible before the next meeting, to be asked into church membership, or, if not ready for that, urged to regular attendance and participation in the work of the church. The visit on such occasions may be formal or casual according to circumstances. Many times the most effective time to speak to a man on the subject is at a casual meeting, for it emphasizes the naturalness of the step he is asked to take. It needs to be made to appear a normal step for an upright man to join a church. On the other hand, especially with new people in town, a formal call is entirely in place.

#### Cooperating Committees

Although the chief emphasis should be placed on the importance of men inviting men into church membership, it is important to secure the cooperation of all other forces that can be enlisted for membership work among men, women and children. These other forces will work to splendid advantage under the leadership or stimulus of a strong men's membership committee. Such cooperation should be secured from: (1) A women's committee organized under a chairman, whose field should be the women members of the church constituency. They should be invited to meet once or twice during each campaign with the men's committee. Frequently names will be referred to the women's committee by the men's committee, or vice versa. (2) An older boys' committee may be formed to cooperate with the Men's Membership Committee as a part of the Men's Membership Committee, perhaps meeting with the committee part of the time, although it is not desirable to have it meet with the committee at every meeting of the campaign. The older young men in the Sunday School, and other boys in their teens, would be the special field of this group. (3) The Sunday School teachers and officers, the Board of Ushers and the Young People's Society Lookout Committee can all furnish splendid cooperation.

#### Undergirding by Prayer

Before and during the intensive campaign there should be definite prayer by the men of the committee, by the church at its service, and by individuals privately and at family worship. The campaign is intentionally methodical, practical and businesslike, but it cannot be successful by its method alone. The spirit of the group must be the true spirit of prayer, and the whole church must support the work with intercession of a most definite sort. It is a good time to ask the members of the church to join in the fellowship of intercession as outlined in *"The Fellowship of Prayer."*

#### Essentials to Success

The enlistment of the ablest, most practical, most influential men in the church. The throwing of responsibility for membership recruiting upon the laymen of the church, instead of confining it to the pastor and a few special workers. The giving to each worker a definite task and showing concrete evidence of progress toward a definite goal. The thoroughness with which the whole church faces the whole task. The personal faithfulness of the workers and of the members of the church in work and prayer.

## THE PASTORS' SECTION

### The Coasts of the Kingdom

By JAMES ROMEYN DANFORTH, *New London, Conn.*

HAPPY is the city, town or farm that is not far from water—from water that can be seen. No wonder the old Greeks called it the eye of the landscape. Through that eye we look out on all the world, and all the world looks in at us. The stars take us away from earth. Looking out to sea gives one the whole globe and puts one in touch with all of its affairs, sphere enough to fill both days of work and days of play.

Paul wanted to begin work in Europe for the first time. Hitherto Asia had been the limit of his experience. Now he had heard the Macedonian call and he went to the shore of a river and there he found the praying ones to whom he could preach Christ.

There is something about the water's edge that has effect upon the mind and heart. They who have their homes near the water should have a home feeling for all that is foreign; even foreign missions. Provincialism is not the name of a sea-weed.

Not far from every parsonage should be a dock, or something that will serve its purpose, where the parson can go dock-walloping. That means to go and chat with him who happens to pass. To God's man chance and Providence are never far apart. Talk to the man who has gone down to the sea in ships. He may have more philosophy than grammar, but he has seen things, and wide horizons have bred faith.

The "odium theologicum" is a fever. They once tried to cure it by blood-letting; that of their foes if they could, otherwise their own. The good old ocean will cure it better. Stand on that dock and look out toward the far horizon. The cool breeze from the sea blows away the motes and beams and jots and tittles of theological controversy.

Two worlds are meeting on the shore. He who lives there has a part in both. Stranger and home-born meet there and find they both are human. Time and eternity meet there. They both are kindred to the soul.

The pulpit is God's dock where cargoes of the Infinite have come to us from far. It is no place for the hot passion which burns a truth to ashes. Yet there is also much to be gained by the man of God out among men. The priest is not fit for the holy place unless he has also been at home in the outer court of the temple.

From these shores too, many an earthly treasure has been embarked for a heavenly port. One after another they have gone. At last we take passage ourselves. We do not know the distant port, but we set sail. And we shall meet out pilot face to face when we have crossed the bar.

So linger a bit on the docks of earth and breathe the air from the sea. The ocean storm has dignity. The peace of the sea has power. There lights shine out into the night. Voices penetrate its mysterious fogs. Its tides rise and ebb drawn by a power above. Surely some bit of the coast of the Kingdom of Heaven is not far from each parsonage.



We ministers get tired. There is always the clamor of people and tasks near at hand. Both are dear to us. That is our work. It is for that we are here.

They tell us that in England the invitations of a king are given as royal commands. But in the Gospel we find the commands of the Master given as divine invitations. To accept the invitation of the Christ is to obey his command. Too often we forget that he who bade us go into all the world and preach the Gospel, also invites us to come apart into a desert place and rest a while.

The eyes wearied with duties near at hand need some far vision for their rest. Take wide horizons to cure near-sightedness of spiritual vision, and take them every day. Are there not twelve hours in the day? And the value of all twelve will be greater, the total work done will be more, if one of those hours be spent in some spot which for us shall mean the coast of the Kingdom.

The world is not lighted by the sparks which fly from its anvils. Such fleeting flashes would not guide the hammers which make them. The light for our work must come from beyond the orbit of our arms. It is a clean sun which rises from the sea, and a clear ray which shines upon its shore. There is healing in its beams. When into the very bones of a little child the dread tuberculosis strikes they take him to the sea-shore. Almost in the garment of nature (bound mostly in kid), he plays upon the sand through the four seasons of the year. Health comes via the Shore Line.

Few ships sink in mid-ocean, and those few through human fault. Most wrecks are on sand or rock. Navigation is like thinking; the danger of the deep is very small in comparison with the perils of the shallow. Get a stormy passion in an area of hollow thought and something is soon piled up in a smash. Did not the Master bid his disciples to launch out into the deep? Their voyage was vain till they did so.

The only home Christ chose for himself was Capernaum, by the Sea of Galilee. A star had guided wise men to Bethlehem. The Father had guided his Son there. An angel's word had sent him to Egypt. The home love of Joseph took him to Nazareth. The home in Capernaum was Christ's own choice. And after that there was no home.

It was on the shore that the fishermen heard his "Follow me," and followed. By the shore the poor demoniac found right clothing and right mind, and sat at the feet of the Master looking out over the sea and over the new life he had begun to live. By that same sea were thousands seated on the grass, fed by the hand of him who had just spoken words which have come ringing down across all shores through all the years. And not so many miles away, in the gray of the dawn, a fire of coals was descried by men who had toiled all the night and taken nothing. One man was singled out and asked, "Simon, son of John, lovest thou me more than these?" "Thou knowest that I love thee." "Feed my lambs."

Not the land alone was made holy by the foot-prints of the Master. In all the basins hollowed out upon this globe of earth the waters also were made holy by the touch of him who walked and taught on Galilee. All coasts are the coasts of the Kingdom. See them in the rising of the sun, or in the going down of the same, and the sea of glass mingled with fire is not far away. Behold, he goes before us to that Galilee.

Our own feet must do the walking; but he is walking with us. Each pulls at his own oar; but Christ is in the boat. We draw our own net to the land; but he provides the breaking of our fast. Gird on thy fisher's coat, for thou art naked; plunge in, and join thy Master on the shore!

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Pilgrim Church, Portland, Oregon, has not only increased the pastor's salary but has also voted to come to self-support. Rev. James W. Price is pastor.



Rev. O. C. Grauer, Superintendent of the Swedish Department, reports that all Swedish pastors in the state of Pennsylvania have joined the Congregational Association.



"Florida Tomorrow" and "The Activities of an Important Italian Mission" have been reprinted in folder form and may be had upon application to the Publication Department.



The stereopticon lecture, "Following the Axe, the Seine, the Shovel and the Plow," was recently given by Rev. A. B. Hotchkiss, of Middletown, New York, to the young people of his church and was afterward presented to the pupils of the grammar school. The superintendent of the schools and all who were present at the lecture commented most favorably upon the unusually fine slides.



Rev. John Hoelzer, General Missionary in the German Department, planning a visit to the German-Russian people of Argentina in the early spring. Mr. Hoelzer is making the trip in response to an urgent and often repeated invitation from the German General Conference to have a representative of our German churches make a fraternal visit to the churches of the South American republic.



The Seventy-fifth Anniversary of the organization of the First Congregational Church, Riverpoint, Rhode Island, was held on February 7, 10 and 11. On the seventh the address was given by Rev. Henry Hoadley Guernsey, President of the Rhode Island Congregational Conference. Sunday morning the sermon was delivered by Secretary Ernest M. Halliday; Sunday evening, by Rev. Arthur E. Holt. The celebration concluded on Monday evening with an address by Rev. Douglas Horton, of Middletown, Connecticut.



Rev. J. E. Ingham, of Grand View, Idaho, is giving substantial assistance to the farmers during these times of depression. He has promoted a Farmers' institute, has assisted in the establishment of University Extension courses with special reference to beet culture, poultry raising, problems of irrigation, etc., and is doing all possible to promote a new type of diversified farming. He is convinced that the one-crop country is a failure. The people of the valley, appreciating his service to the community, are strongly backing up the work of his church.



# A High-Up Church

By REV. LARUE C. WATSON, *Tehachapi, California*

WHEN pastors of the Tehachapi and Imperial Valley churches greet each other it is a case of the meeting of the extremes. Tehachapi ranks the highest of any church in the Conference (with its elevation of four thousand feet), while the Imperial Valley churches are the lowest down (being below the sea level.) We look forward hopefully to the time, which we admit is considerably distant, when the mountain church will rank as high in other ways as it does geographically.

Tehachapi is one of the "larger parishes," about which we now hear so much. It is on the Southern Pacific and Santa Fé railroads, one hundred and twenty-six miles from Los Angeles in one direction and forty-six miles from Bakersfield in the other. Railroad traffic is heavy and the roar of the trains and the scream of their whistles reverberate so among the hills that the Conference Superintendent, after spending a night here, asked at the breakfast table if all the trains in the United States pass through here.

The parish consists of a series of valleys and canyons and the intervening mountains, some of which rise to a height of eight thousand feet. The Tehachapi Valley is three or four miles wide and eight or ten miles long, with the town of Tehachapi near the center. This town of about five hundred population is the commercial and social center of the district. Four miles east, near the end of the valley, is Monolith, an industrial colony of about two hundred in connection with the cement factory which is located there. Cement makes firm foundations for buildings, but cement plant employees do not make a substantial



THE PASTOR AS  
SCOUT MASTER

foundation for religious or social work. Large numbers of them are transient with no local interests, many are foreigners of Catholic affiliations, and to most of the rest religion is an unknown quantity.

Southwest of the Tehachapi Valley is a chain of three valleys—Brites, Bear and Cummings—with a sparse population largely interested in grain growing and cattle raising. The Cummings Valley school is about sixteen miles from the parish center.

Northwest from Tehachapi the railroad and highway follow a scenic canyon toward Bakersfield and San Francisco. Eleven miles from Tehachapi, along this route, is the little colony at Woodford or Keene (depending upon whether you go by freight or mail, as the railroad station has one name and the post office another). Located near there is also the Kern County tuberculosis hospital called Stony Brook Retreat.

Much of the Tehachapi Valley is still devoted to grain farming, but in the past few years several thousand acres of apple and pear orchards have been planted, producing the finest flavored fruit. At a recent convention a minister remarked that, while Tehachapi is becoming famous for producing pears (pairs), the pastor complains that most of them pare (pair) away, going to the county seat to get their marriage licenses and not being able to wait until they get home to have the knot tied.

The scenic situation of the parish is most beautiful and the climate is conducive to health. People seldom die here, except of old age. Most of my funerals have been of "old timers." When the usual winter snows render the landscape glorious here, turning





EASTER HILLTOP SUNRISE MEETING,  
TEHACHAPI, CALIF.

the trees and bushes into fairy lace work and spreading a fleecy blanket over all, it is hard to realize that only about twenty miles in a straight line to the northwest are the orange and olive groves at Edison, in the San Joaquin Valley. And in summer, when cool mountain breezes fan the cheeks of our residents, it is hard to realize that only about fifteen miles east lies the great super-heated Mojave Desert.

For about thirty-five years this was a field of a denomination other than Congregational, but for about the last fifteen years of that period pastoral service was very intermittent, and part of that service did more harm than good. The neglect of this field was partly due to the lack of response and cooperation of the field itself, and perhaps partly to the urgent need of men and money to advance denominational interests in other fields where there was competition to be met.

But the Interchurch World Movement, though being dead, yet speaketh. Stimulated by that movement, the Tehachapi people on their own initiative signed a statement expressing a desire for a change of denominational affiliation. Though there were few Congregationalists in the community, and no effort was made to influence votes, the first ballot showed that nearly all chose the Congregational denomination, and they made it unanimous. Hence by agreement of the denominational authorities concerned, the field was more or

less graciously turned over by the other Conference to the care of the Pilgrim fellowship nearly three years ago.

Because of my previous experience in similar fields I was invited to come as pastor to reorganize the work. On arrival I found an unlimited field for hard work. The nearest Protestant church was, and is, twenty miles away in Mo-

jave, but the nearest resident Protestant minister is forty-five miles away. Though there is a large nominally Catholic population, the local Catholic church was as dead as the Protestant church, being served by a priest located forty-five miles distant and having a service once a month. Only a few months ago was a resident priest located here for the first time in many years.

Sociologically, this district was and is related to the nearby desert. Civic and social interests are almost unknown, except to a very few. It has been impossible to maintain a Farm Bureau, Board of Trade, Chamber of Commerce, Parent-Teachers' Association, or any similar organization. Every Lyceum or Chautauqua course is a financial failure because of lack of support. The jazz dance and jazz movies are the great drawing cards. Educational motion pictures by the church or the public school fall flat. Before the rising tide of national prohibition swept them out of existence saloons flourished in Tehachapi, there being at one time seventeen in this small place—small as to population, though large in area. Bootlegging and gambling are still quite common.

Another condition that made it necessary to reach up to touch bottom was that the church was in disrepute because of its failure and because of the character of some of its former pastors. One bright spot in the darkness was a small group of



faithful women in the Ladies' Aid Society who through the years had heroically stayed by the ship.

From the beginning of the reorganization we have used the slogan in regard to the church—"Interested in everything that concerns the welfare of the community," and we have tried to live up to it. The result has been a decidedly friendly attitude toward the church on the part of the whole community, including the Catholics.

We had to reorganize the church *de novo*, get it incorporated, unwind a great amount of red tape regarding property, establish systems of finance and records, educate officers and committees in their duties, and do much other work of a rather mechanical nature. At the same time the general evangelistic, educational and pastoral work has been carried on. The Church School has been led to adopt the graded lessons, and modern plans have been introduced throughout the church work.

Recently a pastor near Los Angeles who is familiar with this district asked me how our work is progressing and I told him "slow but sure." He replied, "If there is anything sure about religious work in Tehachapi it is going some!"

As often as other obligations permit, with once a week as an ideal, I visit the County Tuberculosis Hospital at Keene. On these occasions I spend the latter part of the afternoon visiting all the patients in their wards and rooms and calling on the employees. I then have supper with the superintendent and nurses, after which I give a free entertainment of motion or stereopticon pictures in the dining hall. In this connection I am sometimes able to touch on religious themes. I have never had any but the most cordial reception on the part of the manage-

ment, employees and patients, regardless of their religious beliefs. I make my visits a matter of Christian good-fellowship rather than of pious preachments.

We also desire to develop work as rapidly as possible in the schoolhouses in Monolith, Cummings Valley and Keene. I have held an occasional service in those places, but we wish to organize branch Sunday Schools as soon as local leaders can be secured. They have no difficulty arranging for card parties and dances, but it seems to be a great struggle to arrange for a religious service. These branch Sunday Schools would furnish a basis for a regular preaching service once a month on Sunday afternoon in each place as a beginning. Then as the work grows and the ministerial staff can be increased the preaching services can be made more frequent. I do regular pastoral work throughout those districts now.

Work with young people in this parish is difficult, because as soon as they finish grammar school most of them leave the district either to attend high school or to seek employment.

Slowly a new spirit is becoming manifest, and there is some new growth in the community. With the development of industry and of intensive agriculture the population will grow and the church's opportunities will increase. Religion long ago



PARSONAGE, THE COMMUNITY CHURCH,  
TEHACHAPI, CALIF.

passed beyond the active interests of most of the old-time residents here. They are friendly but indifferent. A pleasing feature of the work to date is the beautiful spirit of harmony and cooperation among the interested persons, though they come from as divergent religious experience as Episcopalians and Quakers.

Though having contributed nothing to missions for many years, the new church has been giving two hundred dollars per year for benevolences. Though this community had paid next to nothing for pastoral services for many years, under the reorganization it assumed salary obligations of one hundred dollars per month and has now raised this sum to one hundred and ten dollars. A parsonage has

been purchased and partly paid for. The old church building, which was in a hopeless condition of disrepair, was sold and certain obligations on it were paid off. A much larger and far better located site has been purchased and paid for, to be used for the new church plant which we hope to build to meet the religious, social and educational needs of a modern-minded church. In the meantime services are being held in the auditorium of the fine new public school building.

Like the apostle Paul, we have not yet attained but press forward toward the goal. Our high geographical location is inspiring and causes us to seek high levels of Christian character and service.



## From Tarsus to Racine

By REV. H. M. BOWDEN, *Director of Foreign Speaking Work*

THE physical scars of war are still apparent on the long line which stretched for four years from Belfort to Ostend, and the restoration of France and Belgium is a long task.

Cut deep by the war are other scars not so apparent to the casual observer. The war was but three days old when a police officer in Holland asked an English clergyman, "In your church do you teach that there is a God, an Almighty One?" "Surely so," replied the clergyman; "we are not pagans." Quick was the response, spoken in German, "So macht er Ferein," "He is on a vacation." This is the deepest wound made by the war, this feeling that God is on a vacation and the world is running loose.

Bitterly as all peoples have felt this blow, none have felt it more bitterly than the Christian peoples of the Levant. Upholders for many centuries of a cause always

defeated but never lost, in these last years Christian nations have accomplished what the Moslems never could, and today the Greeks and Armenians of Asia Minor have lost faith in a God who seems to have been sent on a vacation by his followers.

Some hundreds of these people, of both nationalities, are living in Racine, Wisconsin, and some of the neighboring towns. Many of them knew the American missionaries in Turkey, but the men they find here are not always like these, and they have not found in American life quite so complete an altruism as they had been led to anticipate. Bred to the open and working in factories; coming often from a carefully guarded home life to find the only available substitute in pool and dance halls; disillusioned both in their God and in their brothers; dazed and embittered; if they can, indeed, find their way through the



REV. YOUVAN  
SAVIDES



present struggle to new grasp of life theirs will be steadfast souls.

These men must get into touch again with God and with their fellows. With this idea Rev. and Mrs. Youvan Savides have been working among them since the summer of 1922, meeting with cordial response. Their methods are simple and direct. The people are homeless, their families lost, their children gone; they come into the Savides home, play with the Savides children, find again a relation with human life, learn again a responsibility to the God who is behind life. They are cut off from the old world by the sea, from the new world by a strange language; but as they learn to speak the new tongue, they find that these new, strange sounds, these uncouth words, become sweet as once again they find the soul of neighbors in the speech of men. Life regains its taste, as the new language assures them a more secure position, and awakens in them once more the consciousness that they are a part of a community. It is not strange that a good deal of Mr. Savides time is spent in teaching English. Perhaps more of it goes in reading and writing Turkish, for the present Angora Government requires all letters to be in that language. Some of the people cannot write at all, and many cannot write Turkish. So he reads the letters and writes the replies that keep his people in touch with the old home.

In Racine there is a Gregorian priest who also works with the people, aiding them in personal religious and spiritual difficulties; but he can be of less use in practical affairs, knowing neither English nor our customs well. The relations between him and Mr. Savides are cordial. They all know the need of a guide to make the people wise to the "get-rich-quick" schemes by which they are often robbed of their earnings, and to link them with the better things and the better people of America.

The Savides home is the center of

the work in Racine, and here every one feels his welcome. Open and natural, the life flows on well into the night, and every occasion is celebrated here. On Christmas a year ago there



MR. AND MRS. SAVIDES AT THEIR HOME

were sixteen guests at table, men made homeless by war and massacre and famine. And all this work in home and church meets with appreciation. No suitable house could be rented in Racine, but Mr. Savides was enabled to purchase one by a few of his people who advanced fifty dollars each without interest to cover the first payment.

One of the Oriental customs which disappear in the white light of the occident is the arrangement of marriages by "go-betweens." The girl in the case has practically nothing to say, at least until afterward; perhaps she talks then. But under such conditions she cannot be expected to count for much as a church worker nor as a citizen. If Mr. Savides were willing to give some of these "go-betweens" good commendations of questionable men he could in many cases get large fees. Other requests he has may be illustrated by the case of a young woman who was troubled with terrible nightmares following her experiences at the hands of the Turks, and whose husband begged Mr. Savides to rid her of her troubles by making magic. The only magic Mr. Savides makes is the gospel of the love of God.



RALLY DAY AT DURANGO

## An Iowa Mission Field

By REV. PAUL C. BEKESCHUS, *Dubuque, Iowa*

THE Congregational churches at Sherrills and Durango, Iowa, have an interesting history. The Sherrills church has the distinction of being the oldest German Congregational church in the United States. Founded and organized in 1849, it is approaching its seventy-fifth anniversary. In spite of difficulties it has held its own throughout the decades of its existence, and while small in numbers at the present time, it is a force for good in the community.

The Durango church is entirely different. It is located in a district in which the Catholic element is dominant, and has had a hard struggle. In spite of the difficulties it has had to encounter it is doing good work and means much to the people.

The two fields are four miles apart, and the pastor, who is the fortunate possessor of a Ford car, is able to preach at Sherrills at nine forty-five on Sunday mornings and then go on to Durango, where service is held at eleven o'clock.

The first Sunday of each month an additional meeting is held at Sherrills. This has become a community gather-

ing, in which the Presbyterians and Methodists take part. The attendance is large, the object being to bring the people of an over-churched region, in which religious prejudices are still prominent, into closer Christian fellowship.

The month of May last year was one of special significance to both congregations. On the first Sunday of the month the church at Durango had what was called its Red Letter Day. There was a confirmation service, and the Protestants of the district and neighboring communities were well represented. Twelve years had elapsed since the last occasion of the kind, and the building was crowded by people who were intensely interested. In addition to the confirmation class eight people were received into the church.

At Sherrills the same kind of service was held on the third Sunday in May. This church, which is much larger than the one at Durango, contained a still larger crowd. It was especially encouraging to have an audience of a hundred and seventy-five present, and this in spite of the fact that the night before, one of the most



severe storms the village has had made the roads impassable in many places.

Owing to the arrangement of services and the lack of leadership, it has not been possible to conduct a Sunday School. To remedy the situation the pastor has instituted a Bible School which he holds on Saturdays. Thus for two hours each week the children come under his personal care and instruction. They are made familiar with the essential truths of the Bible and the Christian religion. A book containing prominent stories of both the Old and New Testaments is used. Every child is required to commit to memory certain Scripture passages.

Furthermore, catechetical instruction is given, preparing the children who are old enough for confirmation. The children and young people who attend this school vary in age from five to nineteen. It has been my observation that parents, even though they may be indifferent toward the church, are anxious to have their children receive instruction on the truths of religion. It has also been possible to reach homes through these schools, which it would have been difficult to enter in any other way. It is evident that this work of religious education has been a source of blessing in both communities and that both the grown folks and children fully appreciate it.



## Home Missionary Leaders at Annual Gathering

THE Annual Midwinter Meeting of the Church Extension Boards, which includes The Congregational Home Missionary Society, was held at the Beach Hotel, Chicago, January 20 to 23. It was a notable gathering of our Directors, Superintendents, Secretaries and invited guests.

The first day, Sunday, was devoted to spiritual fellowship, beginning with the "Morning Watch," led by Secretary Halliday and continuing through the afternoon and evening, with a sermon by Dr. Chester B. Emerson of the North Church, Detroit; a quiet and helpful Communion Service in charge of Dr. J. Percival Huget, President of the Boards; and a spirited Open Forum on Evangelism, conducted by Dr. Frederick L. Fagley, Secretary of the Commission having that work in charge.

Monday was devoted to the setting forth of the activities of the three Societies, after a happily phrased address of welcome by Hon. Epaphroditus Peck, Chairman of the Board of Directors. The plan pursued was to have brief addresses by the Secretaries and the presentation of various

types of work by those who had been engaged in carrying them on. In the course of the day and evening, in addition to what was said by Secretaries Halliday, Moore, Smith and Bloom, there were telling addresses as follows:

"Opportunities in the Sand Hills of Nebraska," Mr. Francis Clark Snyder, Chicago Theological Seminary.

"A Summer in 'Mighty Montana in the Making'," Miss Rose Klein.

"Three Decades on the Border," Rev. Josiah H. Heald, D.D.

"Congregationalism in Casper," Rev. Robert Allingham, D.D.

"Box Work," Miss Miriam L. Woodberry, Secretary Woman's Department.

"Ellis Island and After," Director Henry M. Bowden.

"Negro Work in Cleveland," Director Harold M. Kingsley.

"The Diary of a Field Secretary," Secretary George T. McCollum.

"Helping at the Colleges," Rev. Robert J. Locke.

"Aiding in the City," Rev. Frank Bush, Grand Avenue Church, Chicago.

Tuesday morning was given over to a review of the field. On the wall at the back of the platform hung a large map of the United States and, beginning with Superintendent Harbutt of Maine, the large and interested audience was marched swiftly across the country from the Atlantic to the Pacific with thirty-one brief pauses for as many views of our work presented by the various superintendents. The only absentee was Superintendent Kenngott of Southern California, who had been prevented from attending, but had sent his report to be read. It spoke well for the humor, ability and teamwork of the participants that this array of speeches was given in almost the exact two hours and thirty-five minutes allotted, and held interested attention throughout. This session was concluded with a notable address by Moderator Rockwell H. Potter on "The Contagion of the Gospel" and was dismissed by ex-Moderator William E. Barton.

From Tuesday noon to Wednesday noon the meeting was double: the Superintendents' Conference and the business sessions of the Board of Directors. The former resulted in informing discussions of many topics directly related to the administrative task, such as "Ministerial Standards," "Ministerial Standing," "Ministerial Bureaus," "The Conservation of Denominational Investments," "The Place and Importance of the State Superintendent." Dr. Mills, Secretary Beard and Managing Editor Cobleigh presented, respectively, the work of the Ministerial Boards, Promotional Plans for 1925, and *The Congregationalist*. At the Directors' meeting occurred the election of officers for the ensuing year, the reports of the Secretaries and the Treasurer on the year past and the consideration of various matters of business, including the approval of budgets for the year ahead. In this connection it was voted that the fiscal years of the Church Building and Sunday School Extension Societies should be extend-

ed to March 31, thus causing them to coincide with that of the Home Missionary Society.

Officers of the Board of Directors were elected as follows: Chairman, Hon. Epaphroditus Peck; Vice-Chairman, Rev. Harry W. Myers, Jr.; Clerk, Rev. W. Knighton Bloom, D.D. New directors chosen to fill vacancies are: From Rhode Island, Mr. M. H. Alling; At Large, Mr. J. W. Hoyt, Atlanta, Georgia; Rev. John C. Blackman, Cheyenne, Wyoming. New members of the Executive Committee are: Mrs. Alice Greene Duncan, Boston; Rev. Frederick T. Rouse, D.D., Worcester, Massachusetts; Rev. Theodore M. Shipherd, Scarsdale, New York. Dr. Huget was nominated as the representative of the Extension Boards on the Commission on Missions.

Of the thirty-six directors the following were present: Rev. Lawrence L. Barber, New Hampshire; Rev. Robbins W. Barstow, Wisconsin; Rev. Charles E. Blake, Rhode Island; Mr. Frank Bogart, Michigan; Rev. Morrison R. Boynton, Illinois; Rev. Arthur M. Ellis, New York; Rev. Harley H. Gill, California; Rev. John Gardner, California; Mrs. H. S. Gilbert, Oregon; Rev. G. W. C. Hill, Connecticut; Mr. Delos G. Haynes, Missouri; Rev. H. C. Mason, Washington; Professor W. B. Mitchell, Maine; Mr. W. W. Mills, Ohio; Rev. Harry W. Myers, Pennsylvania; Hon. Epaphroditus Peck, Connecticut; Rev. Watson L. Phillips, Connecticut; Rev. Rockwell H. Potter, Connecticut; Rev. William G. Ramsay, Iowa; Rev. Alfred E. Randell, New York; Rev. Frederick T. Rouse, Massachusetts; Rev. Frank V. Stevens, Missouri; Mr. A. P. Stacy, Minnesota; Rev. Clayton B. Wells, Kansas.

Important occurrences during the course of the program were the two Supper Discussionals conducted respectively by Directors Dana and Royce in the interests of rural and city work.

The devotional atmosphere of the



entire meeting was marked. It was mightily enhanced by the inspiring leadership of Dr. Emerson, who acted as chaplain throughout. Perhaps no better expression of the general feeling of all who were privileged to participate in this important gathering could be found than these words from one of our western directors, penned on the train while homeward bound: "Permit me to express my sincere appreciation of the program as set up

and carried out in Chicago. In addition to the interesting manner of presenting the problems and opportunities of our common task, the occasion was one of splendid fellowship and spiritual uplift. I am happy to have had the opportunity of being present."

With new courage, keener insight, and fuller consecration our home missionary leaders return to their several fields. May God guide and strengthen all!



## The Mormon Church

By REV. CLATON S. RICE, *Assistant Superintendent in Oregon and Southern Idaho*

### CHAPTER II.

WE have just faced the fact that the Mormon Church is growing rapidly in the West. This growth is taking place in spite of the fact that its beginnings were so enmeshed in fraud and superstition that we might expect it to decline as soon as its people became even half educated. This growth is continuing, however, along with the intellectual enlightenment of the people. At the same time, Christian work in Utah and in Mormon countries generally is languishing. Let us face the causes which explain this enigma.

The Mormon church no longer holds its people in line by fear of physical violence or by superstitious dread. The crude methods of early days have given place to others, more effective and more subtle. The church, keeping pace with the changing times, has forged chains which effectively bind educated men, as well as men of the cruder sort, many of whom do not realize that they are in bonds. Loyalty to the church, outward conformity at least, in these days of general education and free intercourse with men outside the organization, is the general rule in Mormonism today.

Belief in Mormonism, outward conformity at least, is the price one pays for membership in the great Brother-

hood—the Mormon church. This Brotherhood offers great advantages to all within the fold. To deny the church, to apostatize, means to give up these advantages and to suffer. To apostatize means the loss of much that is prized, chiefly business and social contacts. A man may care little for religion, but he does care for his business and social welfare.

So closely organized is this Brotherhood that in a Mormon community it is exceedingly difficult for a man to succeed who is not, outwardly at least, in sympathy with the church. It is easy to succeed with its hearty backing. Places of authority in the church almost invariably bring great financial advancement.

On the other hand, it is almost impossible, in the average Mormon community, for a man to succeed in business, who, raised a Mormon, apostatizes. A studied boycott, social ostracism, together with unfair advantages taken of him, are almost bound to ruin him. For business reasons men remain in the church, even when reason rebels against it.

So completely is the social life of the average Mormon dependent upon the church that the man who does not conform to the demands of the Brotherhood becomes a social outcast. This is especially true in the small towns and country districts, where the

church entirely controls the social life of the people. Mormons are largely dwellers in the rural section, and this social grip holds many a man in the church who would leave it under more favorable conditions.

There are a few individuals in each Mormon town branded as pariahs and outcasts, men who have had the courage to leave the church but remain in the community, held by some mysterious fascination for, or hatred of, the church. Their lives are not to be envied. Left largely to their own devices socially, their children or grandchildren are drawn back into the church through marriage, and the desire to escape the unendurable loneliness which is their lot.

The average Mormon is naturally religious, and many who are disgusted with the system remain loyal to it because they feel there is nothing better for them elsewhere. Their minds have been poisoned against all other churches. They have been taught that they are the best people on earth and that all others are their inferiors. Why should they give up a religion which is better than all others, even if they see some faults in it? they question.

Considering the weakness which Christian churches in Mormon towns have displayed until very recent years, in their suicidal policy of cutthroat competition, their inadequate equipment making it impossible to develop a proper social life, the ultra-conservative ministers who so often have been sent to combat a somewhat similar conservatism in the Mormon church, it is little wonder that the Mormon people have not been drawn away from their church. It grows because the people know nothing better in the world than what it has to offer.

Sacrifice is another element which holds them fast to their church. They have been called upon to sacrifice greatly. They have paid their tenth, often their fifth, when all is counted, to their church. They have gone on "missions" for her at their own ex-

pense and have sent their children on "missions." They have left their homes at the command of the priest-hood and have gone to colonize new territory. They have sunk their own desires to accomplish what the church has demanded. These sacrifices against their leaving their church. Rather will they endure still further privations than admit they and their parents have suffered in vain.

The Mormon today, in spite of the education which tells him that many Mormon claims are false, faces these facts: he belongs to a church which, probably, is responsible for lifting his grandparents and parents out of the poverty of the peasant or factory class, thus making it possible for him to reach a state in which he is comparatively independent. The church cares for him; it gives him social life which he prizes; it gives him his place in the community; it guarantees him a living, for if he can not make one for himself, it will see that he does not starve. The church promises him glory in a life to come. He is patted on the back when he runs the race as he is desired to run it. He may even be elected to office, political or religious. All this is done for him at the price of conformity and obedience.

As the Mormon faces the advantages which the church has given him and continues to offer him, and then considers the alternative—leaving all this for something which he neither knows nor understands—it is not remarkable that great masses remain true to their church. Is it any wonder that the church grows, with its high birth rate and proselyting spirit?

A moral courage, far above that possessed by the average man, is necessary before a man is willing to apostatize. And yet, that your confidence in humanity may grow, let me say that there are many who have been willing to pay the price—too few, however, to materially change the situation.

*(The conclusion of this article will appear in the April issue.)*



# From the Stage Coach to the Ford

By Secretary FRANK LINCOLN MOORE

*Note—The sympathetic response from the article in the last issue has called forth this second appeal for our automobile fund, as calls are increasing far more rapidly than our ability to meet them. With the coming of spring, many cars should be at work on the field. One specific need is for a Ford for Rev. G. E. Stayton, Trail City, in the new country west of the Missouri River in South Dakota. If you can help, communicate with Secretary of Missions, Rev. Frank L. Moore, 287 Fourth Avenue, New York City.*

## The Coach

THIS picture of an abandoned old-time Wyoming stage coach was recently taken by Rev. James F. Walker, Assistant Superintendent, on a visit to Rock River, Wyoming. It brings vividly to mind experiences of

former days when I first went to the Rocky Mountain region as a home missionary. In those days long distances from the railroad were nearly always covered by means of the old swing stage coach. Modifications of the old Concord stage, with its leather strap hinges and its roomy inside, with ample space on top for mail sacks and baggage, gave way later to a somewhat smaller vehicle made on the same lines, this, in turn, giving way to the prosaic buckboard. Finally all these means of locomotion were relegated to the scrap heap by the incoming of the automobile.

The old coaches were sometimes so crowded that not only were the seats of honor on the boot with the driver pre-empted, but the inside seats were often crowded to the limit, leaving two or three stragglers to take their places on the top with the mail and grain sacks. This last position was not without its advantages, although it became a somewhat precarious one when the stage driver, whip in hand and six-shooter conspicuously in place, with slight regard for his pas-

sengers' safety and comfort, his mind set on the laudable ambition of making a dashing entry into the town, would urge his horses into a gallop and bring them up standing before the crowd assembled to meet the incoming mail. With chains rattling,

brakes screeching, driver yelling, whiffle-trees dangling around the heels of the leaders, wheelers drawn up on their haunches at the door of the little log post office, behold the proper finale to the tedious trip over mountains and plains!

The stage drivers were in a class by themselves, especially those who drove the fours and sixes. They disdained common labor, looked with contempt upon the horse wrangler at the stage station, and felt their occupation was superior in importance to any in the West. They were a broken-hearted set of men when the sixes gave way to the fours, the fours to the twos, and they finally gave up in disgust when the old stage coach was replaced by the buckboard.

The old-time stages were more picturesque than comfortable, especially when it came to a long night's drive, with the mercury twenty degrees below zero, and the normally taciturn driver volubly recounting the stories of those who had been frozen to death making the trip by stage over that very trail! One trip of this kind



comes vividly to memory when the trail was lost about three o'clock in the morning and I had to get out, flounder in the deep snow, hunt for the road and call the driver back to



HERCULES

the trail from the edge of a precipice toward which he was headed. Down the mountain we went, the road following the winding ridge of a hog back, the stage with all four wheels locked, while the passengers, harassed and sleepy, plunged through the snow on foot behind.

#### The Saddle Horse

While often in those days long trips were made by the stage coach, the saddle horse was the home missionary's main reliance. This seems an opportune time to introduce my little saddle horse, Hercules, one of the most dependable ponies ever owned by a fortunate man. True, he was trained as a cow pony and never forgot his trade. Once he earned favor for himself and his rider in the eyes of the cowboys at a roundup in the Sweetwater Valley by bringing in three calves that had strayed from the bunch. It made me "pull leather" to stay on his back while he made the short turns, dodging here and there, galloping wildly over sagebrush and prairie dog holes, but it established our reputation thereafter with the

cowpunchers of the Sweetwater outfit.

Like most of the western horses, he bore several brands. On his left shoulder were a quarter circle 4 (4), a hub and spoke (X) and a bar V (V), while on his hip was also vented the bar V. He almost approached that class of animals called tattooed. Of course, I always carried a bill of sale of my pony, with every brand indicated, to prove ownership, a thing required in those days on the range.

At first, while riding long distances and making camps by the wayside at night, I had to hobble or picket him in order to insure his presence in the morning. Later we learned each other's ways and I could turn him loose at night, being troubled only by his sometimes affectionate approach to my bed on the ground. He would come whinneying to the camp as close to me as possible and wait by my side until morning. He really got lonesome when turned loose on a strange range. He was thus a companion during those lonely nights on the desert, when the hoot of the owl, the song of the night bird and the dismal howl of the coyote were the only sounds that broke the silence. Never did stars shine so brilliantly nor seem so near as on those wonderful nights. Spontaneously would come the words, "The Lord is in his holy temple, let all the earth keep silence before him." When resting at noon, I would often lie flat on the salt sage plains, shielded from the blazing midday sun by the shadow my pony cast on the ground. Such protection was grateful, with the nearest shade twenty miles away, while the heat was reflected from the alkali soil like waves from an oven. One can readily understand the real affection felt by the home missionary for his horse, for he was a companion, tried and trusted, who never failed.

On the pony's back went a thirty-five pound cowboy saddle which, equipped with saddle bags and packed with my belongings, made considerable of a load. On him I rode across



mountain ranges and deserts, forded streams, and worked my way through the winter snows. After months of riding I was able to understand why the westerner dealt so summarily with the horse thief, for time and again a man's life depended upon his horse. One dreads to contemplate the result of being left afoot in the midst of the desert! The rider was equally dependent upon the horse in crossing the swift mountain streams or working his way through the badlands.

Although Hercules was a cow pony, I taught him to drive. At first he objected so strenuously that he kicked himself out of a pair of pole thills quicker than you could say Jack Robinson. When he really discovered that I meant no harm he went off quietly and afterward never made any real trouble, although, like the average saddle pony, he seemed ever to regard the harness with an ill-concealed contempt. On the seat of this two-wheeled cart were placed the blankets for a camp bed. These, with duffle bag and grub box, completed my outfit, presenting something of a contrast to the equipment of the modern home missionary, which must include space for a moving picture machine and occasionally a baby organ, with all the

necessary attendant paraphernalia.

#### The Ford

A vivid picture of the passing of the old days is that of an automobile stuck in the mud by the side of Crowe Creek, in Eastern Wyoming, while a cowboy, with a rope around the saddle horn at one end and the front axle of the automobile at the other, had come to the rescue. While he helped his friend out of the hole, his contempt for the newfangled machine was expressed in no uncertain terms. Yet that same cowboy within five years drove a high-powered car from his ranch in the foothills to the Frontier Show in Cheyenne.

It was inevitable that the picturesque coach and the trusted pony should be superseded by the efficient automobile. The home missionary today who has a large territory to cover is helpless without it. With a car one man can do the work of two, and sometimes three. Considering the present shortage of men for home missionary fields, the car makes possible the opening of many a church door which would otherwise remain closed. It enables a man of energy and self-sacrificing spirit to seek out those who have been passed by and carry the message of love and cheer



GETTING SET FOR THE OPEN AIR "MOVIES" AND CHURCH SERVICES

to many a shut-in on farm and ranch. With a car a man can preach in the county seat in the morning, at a church thirty miles away in the middle of the afternoon, and at a school-house fifty miles from home at night. He often carries part of his congregation with him as he drives to the place of meeting, and in a score of ways is able to serve.

The life of a home missionary car is not a long one. Good roads are on the way, but they are behind time on many a mission field! Cars are running today through adobe mud, over sagebrush plains, across mountain

ranges, on roads that are little better than burro trails. Tires wear out, springs break, the strain is terrific, and it is a wonder a car lasts as long as it does. We should have a continuously replenished automobile fund to care for needs now apparent and emergencies as they arise. Who can estimate the value of the service rendered by Paul Leeds in Louisiana, John L. Jones in Challis, Idaho, or Alan Fairbank in Edgemont, South Dakota? Each one of these men, along with twoscore others, has some church or individual to thank for the Ford he drives.



## How One Church Increased Its Membership

**O**FTEN it would be possible for pastors of large, scattered parishes to enlarge their work greatly if there were some means of bringing the people from outlying districts to the church meetings. The automobile is of inestimable value in carrying the minister and his message to the people who are so far away as to make church attendance an impossibility, particularly in the West. But there are many places in the land where a large congregation would gather if there were adequate means of transportation. This problem has been solved in a unique way at Easton, Massachusetts.

About a year ago Rev. Charles S. Baldwin was called to the Easton work. The outlook was not particularly encouraging, but things began to take on new interest from the time of his arrival. During the first month of his pastorate the new minister preached to an audience of less than fifty, but a series of impressive sermons aroused much interest and awakened the minds of the people.



REV. C. S. BALDWIN

Ninety-four new members were added to the church roll within a comparatively short time, and soon the people of the surrounding districts began to discuss his method of presenting the Gospel. They began to come to the meetings and before long the gallery was opened for the first time in years.

Surely it was a wonderful record for any church to make within a few months, but Mr. Baldwin declared that with a field of some three thousand people to draw from there should be more church members, and efforts were put forth immediately to interest as many as possible in the work. Perhaps the most effective method was the organization of the Baraca Club, made up of young men who sing unusually well. This chorus of fifty-eight male voices was introduced to the people of Easton and its vicinity after a short season of practice work, and became immensely popular. It was not long before invitations to visit the surrounding towns and hold services began to pour in on



Mr. Baldwin and his musicians. These invitations were almost invariably accepted and the gatherings usually resulted in new friends for the work.

It was at this point that the problem of transportation loomed large. A number of motor busses were pressed into service. The people responded enthusiastically. Plans for securing a special emergency fund necessary to operate the busses were formed and the money raised by entertainments, suppers, and so forth, was devoted to this purpose. The busses bring the people to church and take them home again, the greatest distance traveled being seven miles. The response of the people has been most remarkable. All branches of the church work are making rapid and gratifying progress, and a committee has in hand the arrangement of an adequate program for the coming year.



TWO OF THE MOTOR BUSSES

What a contrast! Only a year ago Mr. Baldwin preached to a congregation of fifty. Today there is a membership of two hundred and eighty-eight and the church is filled to capacity at almost every service.



## A Pastor's Class in the Southwest

By REV. E. R. BELLINGHAM, *Phoenix, Arizona*

ONE of the most interesting features of the work at Neighborhood Church is the Pastor's Class for Life Work Recruits, a group of young people who have pledged their lives to some form of Christian service. They meet at the parsonage every Saturday evening, to take up with the pastor a special course in Bible study. They are a fine company of young men and women, and their plans for the future and the way they expect to carry them out are of a most inspiring character.

There is Alma, who teaches in our schools. When not engaged in her regular work she is devising some means of making the young people's work in the church more effective or attending to her duties as state president of the Christian Endeavor Society. She is planning to go to the Pacific School of Religion and prepare for special work in religious education.

John, who will preach for the pastor some Sunday evening in the near

future, is also a leader in young people's work and a good public speaker. He is now in his last year in high school. He will go to college and eventually to seminary to prepare for the Congregational ministry.

Dorothy is a high school junior. After hearing the opportunities for Christian service presented about a year ago, she decided to prepare for work in week-day religious education at the close of her high school course.

Fay is another of our successful Church School teachers. She has not definitely decided along what line of Christian work she will carry out her pledge of life service.

Alice would have made an ideal pastor's assistant if her original plan had been carried out. But, instead of going to Pacific School last fall, she married Raymond. We are selfish enough to be glad of it, for their home will be in the community and their assistance and example will be invaluable to others.

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## COMPARATIVE STATEMENT

January, 1924	This Year	Last Year	Increase	Decrease
Contributions .....	\$62,933.02	\$57,173.98	\$5,759.04	.....
From State Societies .....	23,281.74	19,408.10	3,873.64	.....
Total .....	86,214.76	76,582.08	9,632.68	.....
Paid State Societies .....	19,569.58	17,581.35	1,988.23	.....
Net Available for National Work .....	66,645.18	59,000.73	7,644.45	.....
Legacies and Matured Conditional Gifts...	\$8,948.15	\$3,010.70	\$5,937.45	.....

Ten months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions .....	\$177,938.91	\$164,209.83	\$13,729.08	.....
From State Societies .....	61,778.11	54,206.00	7,572.11	.....
Total .....	239,717.02	218,415.83	21,301.19	.....
Paid State Societies .....	50,364.02	52,132.15	.....	\$1,768.13
Net Available for National Work .....	189,353.00	166,283.68	23,069.32	.....
Legacies and Matured Conditional Gifts...	\$86,449.12	\$90,589.15	.....	\$4,140.03

NET contributions to the treasury of the National Society for January were \$7,644 in excess of contributions received in January, 1923. This is highly encouraging. If a similar monthly increase had been the rule since April 1, 1923, the beginning of the Society's present fiscal year, we should now be able to record a net increase in gifts from living donors of over \$76,000; but the increase actually received has been, as shown in the second table above, only \$23,069. While fully appreciative of what has been achieved over last year, we cannot and ought not to lose sight of the fact that the increase needed to enable the Society to cover its immense territory with anything approaching adequacy is, on the basis officially adopted for 1924, \$194,462. It is, therefore, with mixed emotions that we contemplate an increase for ten months of only \$23,069. However, we look forward hopefully to the February and March records. Will all local treasurers having Home Missionary funds in hand kindly forward them before March 31st? Will all individual donors who are accustomed to make a special contribution to Home Missionary work at this time of the year endeavor to do likewise?

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 9.8; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 42.5; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.



# THE AMERICAN MISSIONARY ASSOCIATION

We have recently printed and will supply to those who desire it, "*Negro Migration and Its Implications North and South*," by George E. Haynes, Ph.D. The Association has not for a long while published a more important or valuable paper than this, which is the substance of an address given by Dr. Haynes at the Annual Meeting in Springfield last October.



Have you visited the New York Missionary Library? It was opened on the fourth of January with an informal reception, a pleasant little affair with quite a company in attendance, at which refreshments were served, the books were displayed and Dr. Andrews spoke briefly of their variety and usefulness. These are live, modern books dealing with all the missionary fields at home and abroad. All the societies have contributed generously to the shelves. They are available without expense to any one who desires to use them, but a fine is required for keeping them over time.

The library is to be found at Room 522, 287 Fourth Avenue, New York City, the office of the Congregational Educational Society, to which it is deeply indebted for such hospitality.



One of the principal aims of the Interracial Committee has been to secure the cooperation of the press in its crusade of goodwill and friendliness. In no respect have its efforts been more successful.

Witness for example the manifesto recently issued by *fifty editors of leading daily papers in Virginia*, a movement in which they are joined by editors of leading newspapers in six other southern states—these, in a signed statement, ask for mutual helpfulness and cooperation between white and colored people in the South and for adequate educational advantages for colored people, for equality before the law and for abolition of mob violence. They emphasize the influence of published news as follows:

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living. . . .

"It is a generally accepted fact that in both races if the entire mass were educated industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the Negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out. . . . In the harmonious cooperation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

# The Historic Background of Our New Mexican Work

By FANNIE ISHAM, *Teacher at Rio Grande School, Albuquerque, N. M.*

DEAR Friends of Rio Grande: Greetings to you and best wishes to all, in your effort to know and carry on the work of the Master.

I wish you to come in thought with me to the southwestern land of which many of us have hitherto known so little, and to glance at its history, in order that we may more clearly understand some of the characteristics of its present population.

The Red Men, who have had so large a place in the early life of America, were especially prominent in this region. They were designated as "Pueblos," having settled in villages, and were thus distinguished from the nomadic tribes. The "Cliff-dwellers," their ancestors, built communal houses (pueblos) composed of many small square rooms, several stories high, with no external doors but entered from the roof by ladders and traps. The ladders could be drawn up so as to protect them from attacks of marauding enemies. Until the Spaniards came with artillery these houses were impregnable.

New Mexico was discovered and settled by Spaniards, many of whom were born in Spain during the greatest age of Spanish history, a period when that nation equaled the British Isles in influence and power. Cortes conquered Mexico, reaching out to the west and north, while De Vaca came in from the east. De Vaca's stories were carried to New Spain (Mexico) and as a result Friar Marcus, with an exploring party including Stephen, a Negro guide, started northward in 1539, entering a country where there were no trails and no protection from savage tribes.

Black Stephen, 200 miles ahead of the Friar, was the first to reach a settlement of the Zuni Indians only to be taken as a spy and killed by them.

Friar Marcus saw from afar over the mesa the many-storied dwellings of the Zunis, but these had been so aroused by Stephen's coming that he did not venture nearer. Returning to Mexico he told glowing tales of this promised land where the Zunis dwelt, with its towering houses, great cities, populous nations and lands abounding in wealth. The Indians with their turquoise ornaments, evidently looked like millionaires to the greedy Spanish eyes.

It finally fell to Coronado's lot to conquer the Zunis. The latter, though subdued, were by no means reconciled to those pale-faced foreigners who fought with "thunder sticks" that "shot out flashes of lightning."

The first white woman came to that region with the Espejo's (Españo) expedition; the first permanent settlements were made in July, 1598. Five weeks later, the main body of colonists arrived at San Juan, the first capital, and within five days they began the building of a church. The first church at Sante Fe was built in 1622, two years after the landing of the Pilgrims at Plymouth.

From that time on to 1680, trouble was always brewing. There were plots, rebellions, massacres and at length a great uprising in which the Spaniards were entirely driven out. The Pueblos celebrated the victory by burning the churches, with their altars and records, and by publicly washing all baptized Indians in order to cleanse them from the stains of Christianity. Thus the work of a century seemed to be undone.

Then came a period of reconquest and reoccupation; later, more uprisings. Paganism and witchcraft abounded; growth was slow and military protection necessary. Indian dangers continued and further expansion by New Spain was finally given up.



Next came the blazing of trails from the east and following the Louisiana Purchase in 1803 began great changes. We now hear of Pike's expedition and the first coming of trade with the East in 1809. The selfish rule of Spanish kings had ruined Spanish colonies in



A NEW MEXICAN HOME

America and alienated their people. Mexico became an independent state in September, 1821, to last through a stormy period of but twenty-five years.

William Bicknell was the first to establish regular trading with the Comanches, and the American trade soon began to be popular. An "overland" journey from Independence proved a stimulus as an outlet to California. We now begin to hear of traders and trappers. Kit Carson, the Kentuckian, appears. New Mexican life is stimulated by business and social contact with robust western elements from the United States. Mexican government was unpopular; Texans who came in were "ruthless and blood-thirsty."

A new era of travel, commerce and industry at length reached New Mexico. Education and printing were introduced. The population was made up at that time of old and well-to-do Spanish people and a lower class of mixed Spaniards and Indians; the "peons" came later, different from the slaves, as they were not sold, but bound for debt.

Santa Fe and the whole of New Mexico was captured without bloodshed by General Kearney and the first

territorial government was founded in 1849, and a Constitution Convention was held. After this came the mail delivery and the stage coach. James S. Calhoun was the first Governor; the first Legislature convened in 1851. Those days were marked by financial troubles and boundary disputes between New Mexico and Texas.

The discovery of California's gold in 1848 necessitated a railway. A road at first was projected through New Mexico and the "Gadsden Purchase," but in 1860 that route was abandoned for fear the enterprise might fall into the hands of the Confederacy. The final rounding up of the Red Men, the Apaches, on the war path and putting a stop to Geronimo's raids did not occur until 1886.

In 1878 the coming of railroads, trans-continental lines which followed the old trails, put an end to the overland freighting by caravans. Thereupon began a new era of progress.

The first people to come in, from



A COWBOY OF NEW MEXICO

every direction, included a multitude of gamblers, saloon-keepers, thieves, highwaymen, and other desperadoes, but the era of crime gradually passed as the territorial government became accustomed to dealing with it.

Then came progress in sheep raising,

a cattle boom and dairying with mining and modern manufacturing; agriculture was developed, first in the Pecos Valley and southeastern part, by the help of artesian wells and in the 90's by irrigation projects. All this required better railroads and they soon followed.

When American occupation began in 1850 everything was at low ebb: the early Catholic missionaries gone, a shifting government, few people, savage Indians, abject poverty, everybody struggling for existence. A few favored young men went to St. Louis for education in these days; girls and women had none; about seven-eighths of the adults were illiterate.

Bishop Lamy, a Roman Catholic, was the first missionary of this period; he continued his work until 1888. Protestants followed; a Baptist Mission was organized at Santa Fe in 1849 and the First Baptist Church in 1853; Methodists began to work at Santa Fe in 1850 and closed in 1852. The Presbyterians began in 1851 but did nothing until the Civil War, and the Episcopalians in 1863. The Congregationalists began their work in 1878 with an academy at Santa Fe. Schools were also planted in Las Vegas and Albuquerque in 1879. These undertakings were conducted by the New West Education Commission. In 1881 a private school was incorporated at Santa Fe known as "The University of New Mexico."

If Congress had risen to the occasion at the time of occupation, as it did in the case of the Philippines, New Mexico might have come into the Union as one of our wealthier and more conservative states, but Congress failed, and New Mexico was left to work out her own educational salvation. The first school in 1860 was public but not free. Each pupil paid fifty cents a

month. The first poll tax was paid in 1872. There was no taxation for public schools until after 1890. Up to that time the community was in a chaotic state, being composed of a restless people, who sought no permanent settlement but stayed only long enough to make money. With the closing decade of the century came a new and more stable type of immigrants accustomed to education. It was then that the first education bill was passed, namely, on February 12, 1891. Since then there has been a steady and rapid gain. Beginning with a two months' term the school year has been increased to nine months.

When the Spanish American War broke out in 1898 and President McKinley called for a quota of three hundred and forty volunteer cavalry men for service under General Wood and Colonel Roosevelt, no cowboy regiment, but a large body of rugged, virile men, ready for training, rallied to the colors. The influence of that movement was immense. New Mexico had been called to service at a time of national crisis, had promptly responded and had made good; the Rough Riders had done credit to themselves and their community. Even a solidly Republican Congress could no longer ignore the demands of the four southwestern territories for self-government.

So we find here a people who have struggled up to their present place with few friends and in the face of serious and continuous obstacles. Can we wonder that along with many robust and admirable qualities certain serious defects and weaknesses are to be found among them? They deeply need to be developed and transformed by the power of Christian education—which is not a thing to be accomplished in a single generation.

Through the last hundred years God has made, through the men of science, one of the most marvelous revelations he has ever made. The modern scientist is a new kind of prophet. He does not always speak about God, or think about God, and yet he speaks, all unconsciously, for God. He speaks for God when he speaks for mankind.—*Tabernacle Tidings.*





COLORED STATE FARM DEMONSTRATORS AT BRICK CONFERENCE

## Economic Conditions of North Carolina

*By Principal T. S. INBORDEN, Joseph K. Brick School, Enfield, N. C.*

FOR many years we have been engaged in the work of education. We have worked in Virginia, Tennessee, Arkansas, Georgia. For thirty years we have been connected with the educational program in North Carolina. In the year 1889 short crops in North Carolina produced a great exodus of Negroes who left for Oklahoma, thousands of whom, unable to obtain railroad fare, walked. Conditions in the southern states during this year were far from encouraging for whites or Negroes. In the case of North Carolina, agents from these same southern states took away so many of the laborers that farming conditions were seriously handicapped. Over the eastern part of the state thousands of farm houses were left empty and millions of acres of land grew up in rag weeds and went to waste. Fabulous price for wages in turpentine and lumber camps in the far South attracted large numbers of Negro laborers from the state. At the same time prices for common labor in this state were only twenty-five cents a day for women and fifty cents for men. The conditions in

North Carolina for 1889 were more deplorable than in the states farther south. Unusually bad crops and inability to meet obligations caused a large number of farm owners to lose their farms. They could not furnish their tenants and these, finding it difficult to provide food and clothing for their families, moved away.

We have been studying the farming conditions because in rural environments school conditions depend largely upon the success of the farmer. The tenant must have the correct attitude towards the school. To put their financial support into the schools they must be on a good producing basis. To this end they must put brains, as well as labor, into their farm work. We have sought to cooperate with all state representatives in their effort to help the farmer. This has given us the chance to study conditions at first hand.

In various parts of the state we have met and cooperated with the state officials, both white and colored, in their farmers' meetings, and in this way have had further opportunity for close study. We have

talked with white planters, farm bosses, time merchants and with the farmers themselves. In all vital issues there seems to be a unanimity of opinion. Some of these issues may be stated.

**Education.** The state is at this time sending to the legislature men who are in thorough accord with its educational program. It is voting liberal sums of money for buildings, and equipment for both white and colored schools. The high type of school officials appointed to administer these funds and to direct Negro education cannot be duplicated anywhere in the entire country. Intelligence is the basis of all prosperity, peace and happiness. The Negro must have his mind trained for industry and efficiency, whether he works on the farm or in the shop. No class of people appreciates this more than those who must employ colored help. White people tell us that the class of help that gives the best service is that trained in our schools.

**Living Conditions.** It is agreed by all classes that the Negro farmer must have better home environment in which to live and rear his children. Realizing this, planters almost every-

where are building better houses for their tenants. Their own intelligence enables them to see that their farm help cannot live in a close, stuffy room overnight and render efficient service the next day in the kitchen or in the field. It is agreed also that ownership of property makes the Negro a better citizen. To this end we have assisted Negro farmers to the extent of almost one hundred and fifty thousand dollars through our Federal Farm Loan organization.

**The Mortgage System.** There are practically no time merchants who will not say that the mortgage system is one of the greatest curses the country has had. It has been a growth and has been greatly abused. Public sentiment and community thrift will finally break it up.

It is agreed that there is no reason for the Negro to leave the state on account of lack of opportunity to secure work. They are receiving good wages for efficient service. If some Negroes have left the state it has not been because of inability to secure work but because of the lure of higher wages in the northern markets. They certainly have not gone on account of uncongenial atmosphere in their home



COTTON CULTURE, BRICK SCHOOL.



communities. *The Negro can work out his economic salvation in North Carolina as well as he can anywhere on the globe.*

We have two classes of farmers in North Carolina; first, those who own their own farms, do their own thinking and planning, and put brains into their work. They know the business side of their job. They know the important things about planting, cultivating and harvesting. These men are making money. They are distinct assets in the community life. In the other class are the share croppers. As a class they have not yet learned to think out their problems for themselves, having relied on others so long to do their planning that their initiative has naturally been dwarfed. These farmers are all right when advised what to



A PROSPEROUS  
FARMER

do and how to handle their problems. This does not say that we do not have very many progressive tenants.

As a typical illustration of the growing cooperation between the Negro tenant and white planter we cite a three days' survey of the county of Halifax. We made this survey in company with a white planter of large holdings and with a member of the State Department of Education. This survey took us among all classes of farmers and into their homes. Some of these homes were among the best in Halifax County. In many of these homes we found telephones, pipeless furnaces and musical instruments. All had pumps and sanitary conveniences. All were in close proximity to Rosenwald Schools, which they had helped to build.



## An Easter Gift from Tougaloo College

On the shaggy bark of forest oak trees, in the midst of which stand the buildings of Tougaloo College, there grows a small fern which shrivels up in time of drought until it seems to be dead, but which with incredible rapidity revives with the very first rain. On account of this peculiarity it is called the "Resurrection Fern." Naturally, to watch it thus revive would be particularly appropriate at Easter

time, and anyone desiring a specimen may obtain it, free of charge, by addressing President William T. Holmes, Tougaloo College, Tougaloo, Miss. It may stand as a symbol of the reviving power exerted by such a school as Tougaloo College upon the mental and spiritual powers of those whose whole mentality would otherwise be dwarfed, crippled and undeveloped for lack of opportunity.



Once life's little ills distressed me,  
When life's little ills were few;  
And the one fly in the ointment  
Put me in a dreadful stew.  
But adversity has taught me  
The infrequent good to prize;  
I rejoice to find some ointment  
In my little jar of flies.

# What Shall We Do With the Indian?

THE original American is not a vanishing race. He is here today in increasing numbers. In some sections of the Southwest he far outnumbers the whites.

Just what to do with the race has long been a much-debated question. The provincial-minded person says, "He's just an Indian and will never be anything else." The hard economist mutters "He's no good. Let him die off and be rid of him." While the sentimentalist, the most impractical of the lot, commands: "Hands off. Let him live his own life and pursue his native arts and occupations just as his ancestors did." The practical-minded person advises, "Make a citizen of him. He is as able to take his share of the responsibility of life as I am."

"What shall we do with the Indian?" is a serious question, not alone for him, but for us as well, and after studying him as an individual and becoming acquainted with his situation, I am convinced that, in justice to all concerned, we should educate him, make him a citizen, give him his share of responsibility in national affairs. In short, give him a chance to be a man. This is what the Government is doing, and the next generation will see thousands of citizen Indians marching side by side with the whites in civic, industrial, and professional activities, just as the last decade saw them march in our great volunteer armies. The educated Indian was in the Army. He was in the Navy. He was in the Air Service. He is in Flanders Field. Our Indian soldiers fought bravely and well to keep the world safe for democracy. Shall we deny it to them in their own country?

It is true that some of the old Indians resent the encroaching European culture, and cling tenaciously to their ancient customs and ceremonies. The same can be said of the whites; yet that is no reason why the doors of

progress should be closed to the younger generations.

Old age lives in yesterday: today is for the youth. No longer can sachems, chiefs, or warriors teach the young man to use the bow and arrow after he has learned the efficacy of a modern rifle; the old men can no longer interest him in the childish legends of his people after he has learned to read for himself and takes a daily paper; the chant and the tom-tom are not music to him after he has played in a brass band or sung in the choir of a city church. The old Indian mother cannot interest her daughter in the art of preparing skins and making moccasins and leggings after she has worn real shoes—pretty shoes and stockings. No Indian boy or girl who has been to school "goes back to the blanket" willingly, but on account of pressure brought to bear upon him by his grandparents or other unprogressive relatives, who fear the white race means to abduct the young people.

With present-day means of communication and transportation, European culture meets the Indian whichever way he turns. The tide of civilization is at his very door and rising fast. He must mount the crest or sink to the bottom.

For the Indian to live as his ancestors lived is not only psychologically demoralizing, but economically impossible. A strange civilization multiplies his needs yet provides no honorable way for him to satisfy them. His acres decrease, while his numbers increase. His once extensive holdings are now cut up into small individual family plots on which he must raise his crops and pasture his flocks. The thousands of wild acres adjacent to him have been taken up by the settler or grazed bare by his own herds that have roamed the range for three hundred years. Times have changed and the only chance the Indian now has to



live and still keep his self-respect, is to learn scientific methods of farming and stock-raising, take up the trades and professions of his white neighbor, learn to labor skillfully, become a citizen of his country, and an honorable member of its religious, civic and economic systems. It is to this end that the Government is carrying out its Indian policy. These are the aims and ambitions of a large majority of the young Indian men and women of the Southwest.

As a concrete example, I would contrast two of his villages in New Mexico.

The first has always opposed any form of education and repelled all advances of white culture. The inhabitants of this village work their little worn-out patches of ground faithfully, ply their native craft of pottery-making industriously, and care for their dwindling flocks of goats as best they know how, yet they are the poorest of the poor, pleading with the occasional tourist to buy a piece of excellent pottery, or begging old clothes, food, or anything else from the neighboring villagers or settlers. The homes in this village are insanitary, the children undernourished and dull, and hopelessness is written on every face. Here disease flourishes, endangering the lives of people in the surrounding country as well as in the village itself.

The second village was founded by a group of young men and women just returned from the Carlisle Indian School. They found their old people so unprogressive that they moved away from them, settling several miles off on a barren mesa. Here they laid out their streets, naming them New York, Harrisburg, Carlisle and Philadelphia, and here they live today the most respected Indians in the country. The men, being skilled in some trade, are able to work in the near-by towns, thus providing the necessary funds for the development of their homes and herds. The women are good housewives, and, with the

help of the children, care for the crops and stock. The children are alert, well-kept, and in school as soon as they are old enough. A visitor at this village will be in no danger of loathsome disease; he will never be accosted by a beggar. In clean, sanitary homes he will find modern furniture, perhaps a piano or victrola, and an occasional daily paper. This village shows the progress made in a single generation of Indians free from the negative influence of ancient members of the tribe. Such villages will produce the Indian we can call brother; the Indian able to take the place that by rights he should fill; the Indian who is an asset to his people and to his country.

Such changes do not come in a day. The Indian is not a wishy-washy individual. To change him requires time, patience and discretion. In making the Indian able to take his place in our society, the Government has a trying task, and should have the cooperation of every citizen who has the good of the Indian, as well as the country, at heart.

To the well-meaning critic of the present Indian policy, I would say that my personal study of the subject, "What shall we do with the Indian?" leads me to conclude that he *can* be a white man, and a good one; that it is a crime to pauperize him with gifts and annuities; that he is potentially too valuable to lose; that to keep hands off and let him live in the ways of his fathers is impossible; and that the thing to do, *with* him or *for* him, is to educate him; make him a citizen; throw him on his own resources and give him a chance to be a man. He wants it. He deserves it and can make good, and, while endeavoring to Americanize our foreign immigrants, we should not discriminate against the original American within our borders—those sturdy men who have fought for the flag they love and who call the President "The Great White Father in Washington."—*The Indian Leader*.



LIBRARY, TALLADEGA, ALA.

## Native Africans in Talladega College, Alabama

By CLARA M. STANDISH, *Teacher*

ON our return to Talladega this fall, we rejoiced to learn that the University of Chicago had agreed to admit our honor graduates to graduate standing in the university. The universities of Michigan and Iowa had already done this. This recognition was given after several of our students had shown that they were able to do creditable graduate work by the side of white students from the large colleges.

A recent visit of agents of the General Education Board resulted in a grant of \$15,000 in addition to the \$35,000 which had already been promised us on condition that we raise the balance of \$100,000 for the much-needed science hall. The Alumni have set out to raise \$10,000, and our president is working hard to procure the balance so that we may not have to wait much longer for adequate quarters for the science classes.

This year, for the first time, we have a dean of women, a colored graduate of Wellesley College, admirably fitted by training and experience for this

position. A Department of Physical Education has been created, and instruction is being given to men and women students by trained instructors. This fills a long-felt need, for Talladega, like all good schools, aims at a well-rounded development of its students.

Among our students this year are two native Africans. One is from Angola, where four of our graduates are now at work as missionaries of the American Board. This young man knew Portuguese as well as his native dialect, but he had to learn English after he arrived here, as the Portuguese do not allow English to be used in their colonies. He is a man of sterling character, whose aim is to return to Africa and help his people.

The other student is from Sierra Leone, and speaks and writes excellent English. He had many trials in getting here. After being detained in England, his steamer collided with another and had to return to England for repairs. When he felt sure he



was within two days' journey of Talladega, he was detained at Ellis Island for several weeks. At last he is here and is entering upon his college and theological studies.

We have always followed our Alumni with much interest. Of last year's class one is pastor of a strong Congregational church, thirteen are teaching in eight states, and five are doing graduate work in northern universities. More and more of our graduates, men as well as women, are entering the teaching profession. Our Department of Education is under the able direction of the dean of the college, and those who go out from it are in great demand as teachers in public and private schools.

Even more marked than the in-

crease in the number of our students is their improved quality. Each year the Freshman Class comes to us younger and better prepared for college work. This shows the efficiency of the graduates of Talladega and other missionary schools as teachers. A dozen years ago only a small per cent of college students would have been prepared to do the grade of work which we now require of our students. Student initiative is much stronger than formerly. This year the Junior Class is publishing a book on the order of the annuals of the larger colleges. They are doing this in a businesslike way and we believe they are rendering the college a real service in bringing its merits before the public in such an attractive form.



## Race Relations Day

AT the suggestion of the Federal Council of Churches, Sunday, February 10, was set apart by many churches throughout the land and especially in the South as Race Relations Day, for the consideration of those interracial problems and friendly tasks to which the recent great migration of southern Negroes to northern industrial centers has given much emphasis.

Such a day was kept for the first time last year and was found so useful that it has been decided to make it an annual observance.

At Chicago the occasion was marked by an exchange of pulpits between twenty white and twenty colored pastors in that city.

The call for Interracial Sunday which was sent out to scores of churches throughout the land presented the following interesting statements:

"There are today about one hundred million white citizens and ten and a half million colored citizens in the United States. They live in the same cities, towns and rural districts of about twenty-eight states. In the Southern States the larger proportion of the

colored people live in the rural districts, but in the North and West they live almost altogether in the towns and cities. There are also Indians, Mexicans, Japanese and Chinese in large numbers in America.

"People, white and Negro, are gradually moving from the rural districts toward the towns and cities. Negroes have moved very rapidly during the past thirty years. In 1920 there were fifty-six cities containing ten thousand or more Negro inhabitants; thirty-eight of these cities were in the South and eighteen in the North.

"The Negro population of the northern cities has grown very rapidly the past ten years, because of the very great migration of Negroes from the South, who have moved to escape the hard conditions of plantation and farm life, and who have been attracted by the better wages in mills, factories and other industries, as well as the larger opportunity for personal liberty, education and other advantages.

"Between 1910 and 1920 an average of more than 35,000 Negroes per year settled in the North and West.

Estimates of Negro migration to the North between October, 1922, and September, 1923, place the number between 200,000 and 300,000. The Department of Agriculture estimates in April, 1923, that thirteen per cent of the Negro farm laborers of Georgia, three per cent of them from Alabama, two per cent from Florida and three and a half per cent from Arkansas, had moved North during the preceding twelve months. The State Agricultural College of South Carolina estimated that 50,000 had gone North from that state during six months following November 1, 1922.

"Because of the movements of the people, white and Negro—the crowding of Negroes into congested industrial towns and cities; their restlessness since the World War; their memory of past friction, sufferings and prejudices—there has been a great deal of misunderstanding, ill-feeling and conflict between the two races. Lynchings, mainly of Negro victims, have taken place; mobs have beaten and killed innocent citizens and riots have occurred between crowds of the two races.

"The Negro people have become more race conscious and resentful of the wrongs they have suffered. Some

classes of white people have formed organizations and used other means to assert by violence and in other ways a doctrine of 'white supremacy.' Mutual misunderstandings, distrust and hatred have thus been fanned into flames. There is therefore danger of racial clashes in localities, North and South.

"All this comes as a challenge to the churches to promote the ideals of brotherhood, mutual understanding, goodwill and the methods of interracial cooperation. The churches and their allied organizations are the great outstanding organs for the development of goodwill, understanding and interracial cooperation in the spirit of brotherhood. They have the resources at their command to deal with the situation.

"Negro churches, about forty thousand in number, with about five million members, are the greatest agencies we have for influencing and developing the better side of Negro life. From the days when the Quakers first held that no Christian could hold his black brother in bondage to the present time, thousands of white churches and churchmen have given and worked and prayed that justice, peace and goodwill should obtain between the races."



## The Voice of Africa

THE Pan African Congress, which brings together representative people of African descent from all over the world, at its third biennial session, in London, has issued the following statement of just and reasonable demands for the African peoples:

1. A voice in their own government.
2. The right of access to the land and its resources.
3. Trial by juries of their peers under established forms of law.
4. Free elementary education for all; broad training in modern industrial technique; and higher training of selected talent.

5. The development of Africa for the benefit of Africans, and not merely for the profit of Europeans.
6. The abolition of the slave trade and of the liquor traffic.
7. World disarmament and the abolition of war; but failing this, and as long as white folks bear arms against black folks, the right of blacks to bear arms in their own defense.
8. The organization of commerce and industry so as to make the main objects of capital and labor the welfare of the many, rather than enriching of the few.



## Who Is the Murderer ?

THIS young Chinese boy was convicted of murdering a fellow-countryman in Mina, Nevada, and sentenced to death. He was reprieved by the Nevada Board of Pardons because, as the *Nevada State Journal* said, January 27, 1924:

"It is known that a narcotic ring encircles Nevada and that tong warfare reaches its hand into this state not only through headquarters sending death from afar as well as through resident members, but through a system of professional murder by agencies contracting with any one able to pay. It is known that tong murderers escape death because death is the price of their betrayal, and the Board feels that now is the chance to challenge the lurking peril which has invaded Nevada."

The American Missionary Association has declared war on highbinder tongs that use boys like this one, often American-born Chinese, to distribute narcotics, to work in gambling houses, to carry messages for slave dealers and highbinders and even to actually participate in tong murders since they are less liable than adults to deportation or execution. Chinese boys have been sent to our mission schools to learn English that they may be more serv-

iceable in gambling houses and better able to help tong men in their illegal activities and their contacts with the police. The Chinese slave traffic, peddling of narcotics by Chinese, the sale of lottery tickets and maintenance of gambling houses by Chinese flourishes with very little restraint because Chinese highbinder tongs terrorize the respectable Chinese majority in the interests of these purveyors of vice.

Seventeen Chinese slave girls, who had been sold for \$80,000 were rescued from their owners in the last twelve months, up to December 31, 1923.

Scarcely a month passes without a report of some tong murder. Your superintendent of Chinese missions can point out the Chinese gambling houses in any large Chinese community with little difficulty. It cannot be long till the public generally, like the Nevada State

Board of Pardons, will hesitate to condemn young boys, educated in our mission schools or the public schools, for the crimes of a Chinese tong conspiracy against twentieth century American civilization.

Get the true inwardness of the matter by reading "The Ways of Ah Sin," published by Revell, and endorsed by the American Missionary Association.



The Negroes still make up slightly more than one-half of Mississippi's population. Any plans for a new era, any change in our economic life, any reorganization of our agriculture or industry which leaves them out is doomed to failure. There is a definite relation between their prosperity and that of the state as a whole.—Governor Whitfield of Mississippi, in Inaugural Address.



SEWING CLASS

## She Introduces Her Pupils

By G. RUTH DAMON, *Teacher of High School English, Greenwood, S. C.*

**T**HIS is my first year teaching among the colored folks. Naturally the first question you will wish to ask is, "How do you like it?" to which I reply, "Very much, indeed." I wish that somehow I could transfer to paper a portrayal of these people just as they are, for I know you would love them just as I do, and it would awaken in you a still greater desire to help them, for they are truly worth while.

My work is principally with the high school students, having charge of the high school room and teaching only high school pupils. In this way and because I live in the dormitory there is afforded a splendid opportunity to get "next" to the students, as we say. Of course, I may be prejudiced, but I think I have the best group of students at Brewer Normal School.

Suppose I take you into my class room for a few minutes. It is a large, nearly square room, on the second floor, with six good windows that let in plenty of sunshine and fresh air. Now, please be seated while the stu-

dents march in from recess, full of life and with happy, smiling faces. I suppose these dark faces, with their white teeth, and black eyes and curly hair, look strange to you at first, but to me they look just fine.

Over there in the left-hand corner sits James, one of the finest young men I have met. Keen of intellect, courteous and refined at all times, with a splendid personality, James will make such a leader of his people that you will be proud to have had a chance to help him.

Across the room is Gertrude, who as she says, "if I kin keep my back up to it," is going to lift her people up as much as lieth in her power. And here is Gladys, who smiles quickly in response to your attention, and then continues her study, for as she said to me, "I want to be like Esther and help to save my people."

Here comes George, not perhaps as attractive as some others, but underneath that plodding exterior beats a heart determined to do something worth while in the sight of God. "May-



be I do live in a log-cabin," said he. "So did Lincoln. Perhaps I am low down, but I don't have to stay that way." These are words from a composition which he wrote on "My purpose in life."

This is only a small glimpse into the students' lives at Brewer, but are not these all worth helping? And where can you find a finer spirit? I could tell you of others who are making a fine struggle against many handicaps, and

who, with Christ, are moulding fine Christian characters.

To the young people of our churches I could point to no finer form of service in which to invest their lives than among these colored folks of our own land. In the long run there is nothing more enjoyable than to be useful. Let us, then, "be patient in well-doing, inasmuch as we know our labor is not in vain." "For we are laborers *together with God.*"



## Obituary

REV. FRANCIS FRAZIER

JUST as we go to press we are grieved to learn of the death of Rev. Francis Frazier, one of our foremost Indian ministers. Mr. Frazier was a man of the highest Christian character and of unusual ability and wide influence.

After seventeen years as minister of the Indian church at Ponca Creek, South Dakota, he came in 1922 to Eagle Butte on the Cheyenne River Reservation, where he has served with great efficiency as Assistant Superintendent of Indian churches.

Only last October Mr. Frazier said goodbye to the faithful wife with whom he had lived and labored for over fifty years. There are three surviving children—Dr. George J. Frazier, school physician at Santee, Mrs. Alice Brave of Eagle Butte, and Mr. Francis Philip Frazier, well known among our churches as a speaker upon Indian questions and as a singer, who, having graduated from Oberlin College, is now a student at the Chicago Theological Seminary.

Many will remember the appearance of Supt. Francis Frazier at our Annual Meeting in Detroit in 1922; a great up-standing figure of a man with a deep voice speaking in his Indian tongue and thanking the Association for all it had done for him and his people, while his son Philip interpreted, sentence by sentence, that eloquent address.

MRS. PAUL L. LA COUR

LINCOLN Academy at King's Mountain, North Carolina, deeply feels the death of one of its greatly beloved teachers, Mrs. Paul L. La Cour. Mrs. La Cour was a graduate of Fisk University, and one of the Jubilee Singers. She has from her school days been identified with the work of the American Missionary Association, highly appreciated and beloved for her earnest Christian character and for the fine quality of her voice. Her spirit of cooperation with others was perfect. The officers of the Association bear witness to her lovely character and to the devotion and fidelity of her service for others. Mrs. La Cour died at Charlotte, North Carolina, January 13.

A fellow teacher offers the following tribute: "In our association with people, occasionally a personality stands out from all others. Such a one was Mrs. Paul L. La Cour, with whom I was associated in missionary work for four years. She possessed a large, stately and holy soul, with a love for humanity, for her own race, and for her friends that excelled any I have ever known. A kind, patient, tireless worker, never too occupied to lend a hand to help those who needed assistance. She lived her religion day by day. She will be mourned by her associates as a beloved teacher, and will be remembered as a beautiful spirit."

# THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for January and for the four months of the fiscal year to January 31.

## RECEIPTS FOR JANUARY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923.....	\$74,486.34	\$27,716.92	\$3,505.89	\$105,709.15	\$4,220.83	\$109,929.98
1924.....	77,136.71	30,403.03	7,990.67	115,530.41	4,079.66	119,610.07
Increase.....	\$2,650.37	\$2,686.11	\$4,484.78	\$9,821.26	.....	\$9,680.09
Decrease.....	.....	.....	.....	.....	\$141.17	.....

## RECEIPTS FOUR MONTHS TO JANUARY 31

### Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$121,738.47	\$47,223.67	\$2,821.20	\$171,783.34	\$17,868.19	\$189,651.53
1923-24.....	129,807.92	48,071.22	3,353.64	181,232.78	29,303.78	210,536.56
Increase.....	\$8,069.45	\$847.55	\$532.44	\$9,449.44	\$11,435.59	\$20,885.03
Decrease.....	.....	.....	.....	.....	.....	.....

### Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$1,620.91	\$1,458.55	\$15,797.68	\$18,877.14	.....	\$18,877.14
1923-24.....	1,152.47	2,605.80	20,431.06	24,189.33	.....	24,189.33
Increase.....	.....	\$1,147.25	\$4,633.38	\$5,312.19	.....	\$5,312.19
Decrease.....	\$468.44	.....	.....	.....	.....	.....

## SUMMARY OF RECEIPTS FOUR MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Appropriations.....	\$189,651.53	\$210,536.56	\$20,885.03	.....
Designated by Contributors.....	18,877.14	24,189.33	5,312.19	.....
TOTAL RECEIPTS.....	\$208,528.67	\$234,725.89	\$26,197.22	.....

## THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

### RECEIPTS FOR JANUARY, 1924

Income for January from Investments.....	\$7,583.13
Previously acknowledged .....	21,432.77
	\$29,015.90

### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



## THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Fire! Another of our churches is the victim of a conflagration. It is one of the five or six hundred church buildings which each year are injured or destroyed by fire. This one was in Middleboro, Massachusetts, Second. Fortunately the blaze was discovered about two o'clock in the morning, and energetic action by the fire department greatly limited the damage.



Better still, Middleboro, Second, was fully insured. Owing to the fine business judgment of one man in the church, who easily persuaded the rest, the building carried the fully eighty per cent insurance of "sound value" which insurance companies require if you expect full reimbursement when fire comes. The church building was valued at \$55,000, and the loss is entirely covered by the payment of the insurance company.



Too many churches regard insurance as a luxury rather than a necessity. They pay as little as possible for it. It seems an extravagance to pay for full insurance. Some seem to cling to the old theory that the church is the Lord's house, and it is his business to take care of it. If he chooses to burn it down, it is his own loss. Such a notion belongs to a remote past. Modern trustees realize that it is their duty to protect as completely as possible the property under their care.



Toledo, Ohio, First, is rejoicing in six large memorial windows placed in its auditorium by ten generous donors. They constitute not only a beautiful decoration, but an eloquent presentation of great spiritual truths. "Seedtime and Harvest," the "River of Life," the "Good Shepherd," the "Path to Eternity," lead up to the theme of the main windows—"I am Alpha and Omega, saith the Lord."



Dr. Samuel E. Herrick, the distinguished pastor of Mount Vernon Church, Boston, whose service there began in 1871, has been honored by a beautiful and fitting memorial which is to bear his name and perpetuate his memory. The fine old Beacon Street residence next door to the church has been purchased and fitted up as a student center. It is called "Herrick Hall." The resident director, the church assistants, and ten students from "Massachusetts Tech." and Harvard, and other institutions will have their home here. This will greatly aid the student work of the church.



Cresskill, New Jersey, has recently transformed, enlarged and beautified its house of worship. It is the only church in the community and needed more room for the people who wish to attend. Auditorium and basement have each been doubled in size. The place of worship is very attractive, and the rooms below make good provision for the social, educational and recreational needs of the people.

## Some Attractive Features in New Churches

**B**EAUTY draws. We do not sufficiently recognize its alluring power. People crowd into art galleries because of the beautiful pictures and statues they will find there. They linger before a reproduction of the Pantheon because it is the perfection of Greek Art. They sit entranced in a concert because the beauty of the music thrills them. They throng an auditorium where some master of the spoken word is to be heard because the beauty of his voice and his style holds them under a spell. They are enthralled by the Taj Mahal or the Milan cathedral or the Capitol dome in Washington because they are so beautiful.

Why not seek more of this drawing power in our churches? Everything about a church should be attractive, alluring, satisfying, harmonious. Its building, its service, its preaching, its social life should charm men and not repel them. We are glad to note that many churches, when they erect their houses of worship, are taking pains to make them beautiful.

The social department of the church is one of the very important arms of service. In the "good old days" a parish house with a parlor was almost unheard of. The women

were to "keep silent in the church" and were expected to confine their activities to the home. Now that we have taken the padlock from their lips and invited them to take their full share in the work of the church they have done much to make it attractive. Their taste, their enthusiasm, their untiring devotion, their abounding com-

mon sense have given the church a grasp upon community interest before unknown. The church parlor is peculiarly the woman's field. It speaks of fellowship, of sympathy, of warm and kindly feeling. It is the "living room" of the household of faith. Fathers, mothers and children feel at home in it. It is the place where the social spirit knits into a homogeneous unity the separate elements of the congregation. The people of Shaker Heights, Cleveland, by making a beautiful parlor, have made it a magnet

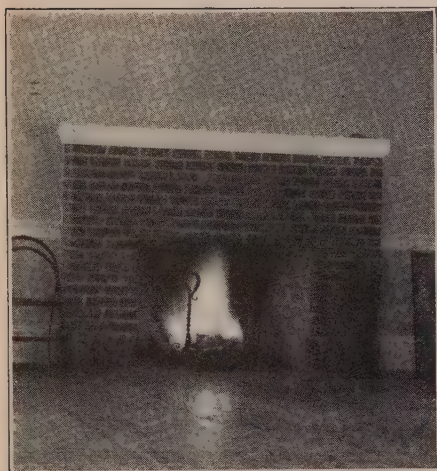


MT. VERNON HEIGHTS, N. Y., PULPIT  
OF CONGREGATIONAL CHURCH

to draw people to the church.

Eight months in the year in the zone where our churches are most numerous, one can keep warm without a fire. But when Jack Frost puts a sting into the autumn air, and when the biting blasts of winter are abroad, what is more attractive than the cheery blaze of an open fireplace? Our church at Mt. Vernon Heights,





MT. VERNON HEIGHTS, N. Y., CONGREGATIONAL CHURCH PARISH HOUSE  
FIREPLACE

New York, realized this, and so they installed a fireplace as one of the outstanding features of their church parlor. Hardly ever does the mercury drop to zero on those Heights, but when the near-zero days come the comforting glow in that fireplace gives a welcome to those who enter there which is fully appreciated. The very sight of it makes them feel good. It makes the church feel like home. It promotes the social spirit so essential to the best success of a church. It is a nucleus around which many elements may gather and coalesce and so help the growth of the church. When you plan a new parish house, don't forget to include a fireplace.

But the pulpit is another, even more important, nucleus of growth and power. It may be one chosen from many styles, simple or ornate, of stone or wood, attached to a pillar or standing free upon a platform. It may have its place amid surroundings which speak of an elaborate ritual, or amid those which indicate a simple, non-liturgical form of worship. Whatever and wherever it may be, the pulpit has a peculiar power because from it is given the message of eternal truth. It is a guidepost pointing men to the way of life. The pulpit of

John Calvin in Geneva, or John Knox in Edinburgh, or Spurgeon in London, or Henry Ward Beecher in Brooklyn, or Dwight L. Moody in Northfield (or wherever he happened to be) were strikingly dissimilar in outward characteristics, but they were alike in their dynamic quality. They were centers of power because from each came the word of life.

These features of new buildings which we have considered belong to the interior of the church plant. We have taken note of them as we have wandered from room to room. Step outside. Observe the exterior, which is the view the outsider gets before he has interest enough to wish to enter. Has it any charm to win the attention or interest of the passer-by? Does it allure by its massive walls, its harmonious proportions, its softened colors, its graceful lines? Has it beauty enough to be in itself a drawing power? If not somebody is to blame, and ought to be pilloried before the world for making the house of God repellent



JAMAICA, N. Y., VICTORIA C. C.  
TOWER ENTRANCE



PLYMOUTH CHURCH OF SHAKER HEIGHTS, CLEVELAND, O., PARLOR

rather than attractive. That is one reason why no church ought to erect its new house of worship without obtaining the services of the very best architect. Our Victoria Church in Jamaica, New York, was fortunate in this respect, for, while its house of worship is of modest proportions, it is admirably adapted to its situation and carries in itself an attractiveness which is an asset of great value. As we approach the church it satisfies the eye. And when we reach the tower entrance it says to us, "Come!" With massive walls, speaking of the nobility of the institution, with a dignified tower, and with a fine Gothic doorway, it allures us to enter. Beauty draws. Make your new church attractive.

We thoroughly agree with F. Hopkinson Smith, who, many years ago, wrote: "I have always believed that duty and beauty should ever go hand in hand in our churches. To me there is nothing too rich in tone, too luxurious in color, too exquisite in line for

the House of God. Nothing that the brush of the painter can make glorious, the chisel of the sculptor beautify or the T-square of the architect enoble can ever be out of place in the one building of all others that we dedicate to the Creator of all beauty. I have always thanked him for his goodness in giving as much thought to the flowers that cover the hillsides as he did to the dull earth that lies beneath; as much care to the matchings of purples and gold in the sunsets as to the blue-black crags that are outlined against them. With these feelings in my heart, I have never understood that form of worship which contents itself with a bare barn filled with seats of pine, a square box of a pulpit, a lone pitcher of ice water, and a popular edition of the hymns."

We welcome the new interest our churches are showing in securing for themselves edifices that are noble and architecturally correct. We have too many nondescript churches and freak churches. Let them be beautiful.



## Some Churches to Visit

SUPPOSE you were just walking down the gang-plank of the steamer at Liverpool which had brought you safely across the Atlantic. Terra firma feels good again under one's feet. You have come sight-seeing, of course, and the special sight you are after is that of some interesting churches in the old world. Which way shall we turn?

Let us have a glimpse of *the smallest church in England*. It is in the Lake country, not very far from where we have landed. We speed to Keswick, where great religious meetings are often held. We book passage on a big four-horse coach. Soon we are climbing the slope that leads along the side of mighty Helvellyn. Halfway on the road to Grasmere and Ambleside we stop for a few moments at the little white church that is said to be the most diminutive sanctuary in Britain. It is not stately and splendid like the minsters and cathedrals of the great cities, but it is inviting. With the mountain towering behind it, and other heights like Skiddaw and Saddleback in the background and glimpses of Derwentwater and other lakes in the valley, the scene has rare beauty. Within, the place of worship is very simple. But it is a comforting retreat for the weary, a mountainside refuge where a storm-beaten traveler may escape into the peate of the house of God. In this tiny place of worship one may well lift up a song of praise to Him who made the world so beautiful.

The long descent leads at length to Grasmere, where we find *Wordsworth's Church*. For eight years he lived at Rydal Mount near by, attended this place of worship, and his body rests in this churchyard. The graves of his wife, daughter and sister are here also. Nearly every feature of this neighborhood caught his attention and is mirrored in his poems. Other literary lights shone in or near this lovely village Dr.

Thomas Arnold, Matthew Arnold, Hartley Coleridge, Harriet Martineau; while as you circle Windermere you find the home of Ruskin not far away. It is a delight to see the ivy-clad walls of this fine parish church, and to enter it and share in the services while the memories of these great leaders of thought deepen the impression. England has hundreds of these village churches, solidly built, fascinating in their beautiful lines, embowered amid trees and shrubbery, silent witnesses to the sublime truths of our religion. One wonders why we cannot have as beautiful rural churches in every country-side in America.

It is not a long journey from the Lake country to Lutterworth, near Rugby and Birmingham, a place of little importance save as the site of *John Wyclif's Church*. This has no architectural splendor, but is interesting to us because one of the most clearheaded and dauntless forerunners of the Reformation made this his throne of power. An Oxford graduate, he had no rival for ability, energy and scholastic learning. He dared to assert that the English people ought to have the Bible in their own tongue. He translated it for them, and sent his "poor preachers" up and down the land to tell the Gospel story. This did not please the church authorities. Three times he was summoned to trial as a heretic, but was never convicted. After his death a Church Council condemned his doctrines and ordered his body to be dug up and burned, and his ashes scattered on the Avon. It is inspiring to stand in the church of this valiant fighter for religious freedom, who preached in this church from 1375 to 1384. His courageous action did much to secure for us deliverance from ecclesiastical tyranny.

We are not very far from another shrine of liberty, so let us visit the little Anglican church at Austerfield, *William Bradford's church*. This also

is in Central England, not far from Duncaster. Its chief interest to us lies in the fact that it was the boyhood church of one of the ablest and most noted of the Pilgrim Fathers, long Governor of the Plymouth Colony. As a child he lived near this little Anglican church, and was often within its walls. But when a young man of twenty the spirit of the non-conformists took possession of him, and he used to walk to Scrooby Manor, two or three miles away. There in the big dining room of the great Manor house William Brewster, postmaster, used to expound the Scriptures to a congregation that sat watchfully looking out of the windows on either side to see if constables were coming to pounce upon them and break up the meeting. This was more truly Bradford's church than the one at Austerfield. He loved its worship. He believed in its freedom. And when King James "harried them out of the land," he was willing to adventure exile, hardship and peril that he might worship God according to the dictates of his own conscience. Every lover of Pilgrim ideals should try to see Scrooby Manor and the church in Austerfield.

An express train takes us to London, and, of course, in the great world-capital there is a wealth of material to engage our attention. We select for our visit the *Union Chapel, Islington (Congregational)*. It is an interesting part of the great metropolis in which we find ourselves, and we find a noble building which would be called a "church" in any country not dominated by a state establishment. It is a place made famous by Dr. Henry Allon, long its pastor. He held the theory that all the singing in a service should be done by all the people and not by a select few. He would have a strong choir of sixty or seventy voices, but it was to lead the whole congregation in singing the anthems and chants as well as the hymns. He set aside one evening each week in which the people came to-

gether to sing, that they might thoroughly familiarize themselves with the noble and inspiring music to be rendered on Sunday. The English people are more proficient in music than we are, and their congregational singing is apt to be more hearty and enjoyable than ours. Under such drill and training as Dr. Allon gave his people for years congregational worship reached its highest point. A chorus of six or eight hundred voices rendering the noble music which the best English and American composers have given us is vastly more inspiring and impressive than a quartet or a semichorus of thirty.

Let us go in and join the song. Scores go in with us, for people seem to like to go to church in that locality. The house is full after a little. The spirit of worship pervades the room. Where is the choir? You may see its two sections in the two galleries on either side. They are volunteers, glad to offer their voices for leadership in song as part of their church work. And there is a waiting list of others anxious to join it. Where is the organist? Behind the large octagonal pulpit, invisible to the congregation, but in sight of the choir which he directs. The organ, too, is concealed from view, not a pipe of it in sight. A large rose window shines from the wall of the recess back of the pulpit. The sermon is fine. But the music is unique, since all the people participate in everything that is sung. The Psalm is chanted instead of read responsively as with us. A "Te Deum" by Hopkins, and "How Lovely Are the Messengers" by Mendelssohn are the anthems in which all join heartily and with confidence. This church gives a vivid illustration of the fact that you can teach a congregation to sing anything if you take pains enough. It follows the injunction of the Psalmist, "Let everything that hath breath praise the Lord." Perhaps sometime all our churches will follow this inspiring example, and anthems as well as hymns will be sung by all.



# What the Congregational Church Is

*The First Congregational Church of Miami, Florida, is giving the people a chance to know just what the church the Pilgrim Fathers brought to this country really is, what it believes, and what it has done. This is a good thing. We are not always well understood. This statement is printed on the fourth page of the weekly calendar. Other churches might well follow the example.*

**O**RIGIN. Was brought to this country by the devout band of Pilgrims in the Mayflower in 1620. Out of this group came a democratic church, a democratic state, the germs of the Declaration of Independence and the Constitution of the United States.

**Government.** The keynote is the church of the people, by the people, for the people. Each local church governs itself. It has fellowship with kindred groups, and seeks cooperative relations with the other denominations.

**Belief.** It accepts the Bible as the rule of faith and practice. True liberty in thought, speech and action. Propounds the essential truths upon which all evangelical churches agree. Administers the sacraments of holy baptism and holy communion.

**Preachers.** Some of the greatest are found in her ministry. Henry Ward Beecher, Horace Bushnell, Frank Gunsaulus, Newell Dwight Hillis, Washington Gladden, S. Parks Cadman, Newman Smythe, Charles F. Aked, Charles M. Sheldon, George Morgan Ward; all leaders in social and spiritual matters; as also Jane Addams and Graham Taylor. In Sunday School life none is more noted than Margaret Slattery.

**Evangelism.** Has furnished such men as Edwards, Finney and Moody. Organized through Dr. Clark, of Portland, Me., the Christian Endeavor Society. It holds to educational and pastoral evangelism.

**Missions.** Organized the American Board in 1810, through which for many years the Reformed and the Presbyterian churches carried on their foreign work. We carry on work in more than 1,000 places in the non-Christian world with some 700 missionaries, 5,000 trained active leaders, 30 colleges and seminaries, 1,600 schools with some 9,000 pupils. Home missionary work is carried on among white people in twenty-three languages with 1,800 missionaries, while the American Missionary Association is doing a remarkable work among the Negroes.

**Education.** Founded the first college and the first theological seminary in America. Harvard, Yale, Dartmouth, Williams, Bowdoin, Amherst, Oberlin, Rollins, Mt. Holyoke, Wellesley, Smith and some fifty others were founded by Congregationalism. The state systems of education are directly traceable to the New England Congregational system.

**Numerical Strength.** In the United States 6,000 churches, 900,000 members. In the world 12,000 churches, 1,500,000 members.

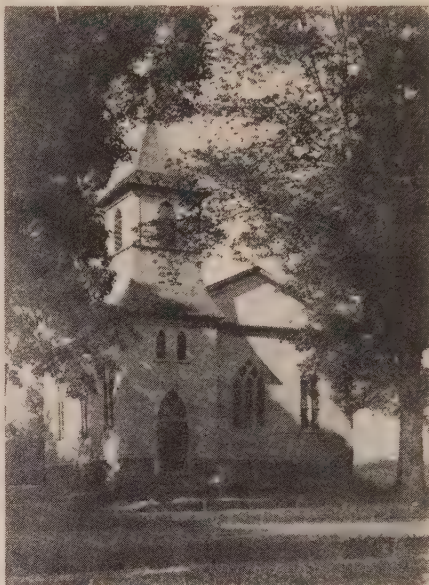
**Future.** With loyalty to Christ and welcome for all who follow him, with steady pursuit of the truth, Congregational Fellowship offers the freest working conditions for Christian union, for adjustment to modern needs, and for the development of a free national type of Christianity in every land and race. Its future is bright with promise.

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The intelligent steward of the Lord's riches is one who remembers that he is a steward. Our worldly foolishness is that we try to act as if we truly owned the riches of the world, while the real truth is that for possibly a score or more of years we have the privilege of administering them. We did not bring them with us, we do not take them away; for a very few years we are granted the right to say what shall be done with them.—Allan A. Stockdale.

## A Remodeled Church

ROCK CREEK, Ohio, is a good country town of a thousand people, with as many more within a three-mile limit. It is in the midst of a rich agricultural district. More than a hundred years ago our church was organized there (1819), and it now has about a hundred members, with about seventy-five in the Sunday School. The meeting house was built some ninety years ago, but had become inadequate and in bad repair. Under the leadership of the wise and energetic pastor, Rev. Ward T. Sutherland, a campaign was started to renovate and improve the old building, which was a one-room edifice, unsuited for modern church work. The people raised the church more than five feet, and put beneath it a good basement, nine and a half feet high. Besides a good



ROCK CREEK, OHIO

assembly room, which is light and airy, they have a good kitchen, well equipped for social needs. Outside they took away the little belfry which

sat astride the ridge pole, and erected a tower fifty-six feet high on the corner. A new roof replaced the old one. The auditorium was modernized and beautified, so that they now have a very attractive sanctuary for their Sunday services. They have used the basement since last Easter, and held a dedication service near Christmas.

On Labor Day the ladies served dinner and supper to nearly three hundred and fifty people and handled the crowd with ease. This fine church property, having twice the value of the old church, will serve well their needs for many years to come. They have also a good parsonage.

The little poem, "It Couldn't Be Done," published in the February issue of THE AMERICAN MISSIONARY, with the statement "author not given," we have since learned is from the facile pen of Edgar R. Guest. It has the wit and wisdom which characterizes his other poetical work. We are glad to acknowledge his authorship. We hope our churches and ministers will catch the spirit of his brilliant verse, and will dare to attempt what seems impossible, if they face a work which ought to be done. We often fail because we are too timid. We have good authority for believing that if we have faith enough we can remove mountains. When we confront a task and it seems to us gigantic, if it is something which is of urgent importance for the Kingdom of God, let us not be slackers or cowards. Rather let us summon our courage and go at it. Let us give to it our best thought, our most careful planning, our most hearty cooperative effort, and we shall find obstacles melting away. The experience of multitudes of brave and determined pastors proves this. The success of a host of resolute and consecrated laymen proves it. We are grateful to Mr. Guest for reinforcing our courage by his poem.



# THE CONGREGATIONAL EDUCATION SOCIETY

## Religious Education and Life

By FRANK M. SHELDON, D.D., General Secretary Congregational Education Society

*Religious education is not a matter of fine instruction on Sunday, or even of good theoretical teaching in the home. Every place where boys and girls and young people rub elbows with other boys and girls or with older people, they are being educated in religion and morals. Education in character cannot be separated from life at any single point.*

### "That's a School"

IN one of the stronger churches of the denomination there was a poorly organized, ungraded Sunday School. A new regime seemed desirable. The school was thoroughly graded following the public school model for a plan. After a few Sundays a boy came to the minister and said: "This fellow and I are chums. We play together and would like to be in the same class here in Sunday School." The minister thought a moment and then replied: "Perhaps we can work that out. Are you in the same class in public school?" "Oh, no," said the boy, "he is in the seventh grade and I am in the sixth." "All right," said the minister, "tomorrow when you go to public school, you tell your teacher there just what you told me here: that you and this fellow are chums, that you play together and that you want to be in the same class in public school. If she lets you do it there we'll let you do it here." The boy replied: "She won't let me." The minister asked, "Why not?" To which the boy answered: "Oh, that's a school."

There you have the estimate held by many pupils and by many parents of the Sunday School. We have done such shoddy work that neither pupil nor parents take it sufficiently seriously to think of it as in any sense a real school. The task of the church in the next ten years is to make that invidious comparison impossible. And this can

be done. It actually was done in that church. All it needs is that church folk shall see the necessity for doing it and put themselves into it with a new earnestness.

Scientifically graded materials are available, suggestions and helps for stimulating worship instead of just "opening exercises" may easily be secured. There are people in most churches with capacity to do excellent teaching, if they will give themselves seriously to the task. Through the co-operation of home and church it is possible to secure as good order as you will find in the public school, in fact even better. By the hearty cooperation of pastor, officers, teachers and parents the entire hour may be made a joy and a benefit to all concerned.

We should always remember that satisfactory results are not to be obtained through good organization and administration alone. The people who are doing the work must be genuine Christians. Personal factors and forces are supreme in religious education.

### Stop the Loss

It is estimated that there are twenty-five million people in the United States outside the Christian church who at some time or other were in our Protestant Sunday School, and we let them get away. Most of these dropped out between the ages of thirteen and twenty-one. The primary reason for this loss was that too few people in

our churches really cared anything about it. Everything else seemed to most of them more important than the privilege of tying their lives in with a group of splendid young people. There were plenty of adults to criticize and condemn the young people for things they did, but too few who could remember what they themselves were at that same age, and who would take the trouble sympathetically to understand.

This adolescence period is a time of rapidly developing life. These youth are rapidly making their way from boyhood and girlhood into manhood and womanhood. It is a stormy period with many ins and outs and plenty of ups and downs. These youth are not normally bad; they are facing the great adventure of life, with normal curiosity and a desire to test various things in the laboratory of experience.

At this time, above all times, they need friends who understand them, who trust them, who sympathize with them and who will give enough time and attention to furnish the help needed. But many other things are much more worth while in the judgment of us adults, or at least we act as if this were true.

Half to two-thirds of this loss from Christianity and the church can be stopped just as soon as we have people in our churches who see the vision and will pay the price.

It is squarely up to you people in the churches. You are not doing this work adequately and you support your Education Society so inadequately that while the Presbyterians have five, the Baptists three and the Methodists eleven secretaries giving full time to young people's work, the Congregational Education Society has but one and he must also do the student and recruiting work.

#### Leaders of Tomorrow

Probably none of us suppose that a Kingdom of God can be built by ministers alone. If the social order is ever to be Christian it must have laymen

in all walks of life who are carrying the spirit and teaching of Jesus into all life relations.

In Who's Who in America seventy-three per cent of all the names represent college and university graduates. At least fifty per cent of the more important leadership positions in the country are now held by those who have had these higher educational advantages. Over half the young people of the United States who are at present getting this leadership training are in tax-supported institutions of various kinds. They are the leaders of tomorrow in law, medicine, journalism, agriculture, engineering, teaching, business and many of those who are to lead in religion.

The state has gathered these young people together and is doing everything for them in an educational way, except to provide adequate training in religion. Here is a supreme opportunity of the church. If we really believe in Christianizing society, here are the leaders through whom, in large measure, it is to be done. The state bears all expense except that for religious training.

Your Education Society was compelled to deny to two different churches in these university centers even one hundred dollars, though at each of these schools there are over one hundred and fifty Congregational students in attendance. The appeal for a helper at a state teachers' college where there are over three hundred Congregationalists, and where most of the money was in sight, had to be refused because the Society could not put in the six hundred dollars requested. It is time we Congregationalists met this most strategic opportunity.

#### Social Education and Adult Work

Work with boys and girls and growing youth has far greater chance of success than work with people who have settled into their main life grooves. Yet the possibility of doing satisfactory work with the young is conditioned upon what we are able to do with



adults. Religious education does not go forward in a vacuum, it goes forward in a real world. In this real world adults are in control. They determine home conditions, social conditions, business conditions, civic and political conditions. All these conditions which face our youth are important factors in their religious education.

Thus the social service and adult educational program become of central importance in our program of religious education. The group life in which our youth share from the time they are born right up through must be changed. In other words all life must be Christianized. If we do not do this then what we attempt to teach in the church will be contradicted by the life attitude, even of church people, in their everyday living.

The time has arrived for a new and more vigorous insistence upon "applied Christianity." The time is ripe for a straight-from-the-shoulder challenge to

all church adults to support the teaching and program of Jesus by lives which follow him all the way in all occupations.

Far too many of the adults in our churches are quite content to be passive receptacles for the reception of whatever the minister has to give on such occasions as they attend church. No church where most of its members take this passive attitude toward Christianity can carry forward a vigorous and satisfactory program. Instead of our adults being largely absent at the Sunday School hour, they should be there in large numbers, grappling with the program of Jesus, learning his teaching and spirit as these should be worked out in their personal lives, in their homes and in social relations. From the way many of our adults neglect this opportunity and responsibility, one might think they had mastered the Christian way of life to their full satisfaction. A change is necessary.



## The Church and Scouting

*By District Secretary* ERWIN L. SHAVER

IN view of the rapid growth of the Scout movement in most of our communities and the fact that the aim of the Scout program is closely related to that of the church for its boys, many pastors are becoming interested in what Scouting has to offer. On the one hand some consider their religious education program solved by the organization of a troop; others are quite skeptical; a few, more serious students of such problems, have as a result of their experience come to such conclusions as the following:

1. Although Scouting makes large room for religion, belief in God and church loyalty, it tends to emphasize good citizenship rather than the higher ideal of Christian character. Pastors find it easier to hold to the Christian ideal where the troop is composed of boys from their own church. Too often the result of having the mem-

bership come from many churches or from outside the church is the lowering of the religious ideals to the "lowest common denominator." While it may be well to have one such troop in some communities, the goal ought to be to graduate these boys into their respective church troops. Much inter-troop activity (not competitive) brings the cooperative spirit and counteracts any tendency to denominationalism to which this plan might otherwise lead.

2. Where the troop is closely connected with the church it is possible to correlate the boy's program of Christian education. Unrelated programs of character development as well as divided loyalties seriously hinder the best character development. The week-day activities of the boy should go hand in hand with his Sunday experience so that the two programs are a unit.

3. This may make it necessary to adapt the Scout program to meet local needs and the situations in which the particular boys in one's care are found. The boy comes before the program every time. Many Scout leaders are convinced of this great educational law; others need to be. The time is not far off (and many say has come) for all such overhead organizations as the Scouts, as well as denominational boards, to place *any* and *all* of their programs of activities at the service of a local community to be used as source material in the way which seems best to the local leaders.

4. There can be no salvation for a boy in merely carrying out a program which is more or less mechanical. Doing first this thing and then that to keep boys busy is not always educational. Those activities should be selected which are distinctly in the realm of Christian service for others, not undertaken for the sake of earning a reward, and so tending to develop "moral priggishness," but for the spontaneous interest and real joy of helping. Under wise leadership the daily "good turn" may be thus directed. The troop should be taken into the whole life of the church and allowed to share alike in the responsibilities and the privileges of the church fellowship and not be something "tacked on" to hold the boys. Their program should not be limited to acts of philanthropy, but should lead them to think of removing causes, to take stands above the easy standards of the community life, constantly to remake

their own goals of living. It is not the highest ideal that they become the adopted errand boys of some "jolly good fellows" organization.

5. The wise pastor will see to it that the Scouts in his church have the best Christian scoutmaster that can be obtained, for on this point hangs the greater share of the success of the troop. The qualities of a good leader are more than ability to do ingenious things or be popular with the boys. Popularity and a sympathetic understanding of boy life are essential, but the greater things are mature experience, sound judgment, firm decision, the sacrificial spirit and the highest Christian ideals and conduct.

6. Finally (it seems unnecessary to say it, but—we must), we should secure *from the church membership* a favorable attitude toward the boys. Their characters are more important than a few broken chairs and windows. The best way to discourage rowdyism is to take the troop into the total life of the church, letting it have a real share in its ministry of service, its communion with God, its courageous stand for right and truth, its planning for a more Christian world. The troop that shares in such a life because its older friends are brothers will rise above the mechanical program and petty loafing, and be a real asset to any church.

NOTE:—Those further interested should read "What Does Scouting Contribute to the Religious Education for Boys," in *The Church School* for October, 1923.

The university pastor serves every community which has a son or daughter in attendance at the state university. As such he is the associate pastor of the church in that parish.

What does he do? The following, and much more:

He helps make the first nights away from home both pleasant and safe.

He introduces your young people to the life of the Congregational church at the university.

He provides Church School classes, campus discussion groups and young people's society meetings.

He helps students find employment and often finds means of helping difficult financial situations.—H. T. Stock.



# Education Society Finances

THREE years ago the National Council asked the Education Society to carry the deficit on the Congregationalist. This deficit amounts to approximately \$20,000 per year. The Society was promised additional income with which to meet this added burden. Only a small portion of that added income has been received. Hence the Society has a deficit of over \$40,000.

This deficit has all accumulated in the years while we have been carrying this extra burden. It has steadily increased and has now become so serious that unless income is increased substantially before the beginning of the new fiscal year, June 1, 1924, the work of the Society must be curtailed.

On every hand there is pressure for advance. States are asking for more religious education work than our secretaries with their large districts can render. Our Baptist friends have a man and woman secretary giving full time to religious education in such a state as Massachusetts, where they have only about 350 churches. We have one man for Vermont, New Hampshire, Massachusetts and Rhode Island combined, with approximately 1,000 churches.

In addition to the data given above regarding young people's workers in other denominations, the Presbyterians have three giving their time to recruiting and the Methodists have nine. These two denominations and the Baptists also have full-time student secre-

taries. We put all these lines of work upon one man. Much the same is true of social and adult education. Each of our district secretaries could put all his time into young people's work alone to the very great advantage of the denomination.

None of this work is done for the Education Society. Every bit of it is done for building up the life of our churches and the work of all our missionary agencies. The Missionary Education Department serves our missionary societies and the entire denomination. It makes it possible to get from one source the entire missionary education program for the church, when formerly it was necessary to write to at least eight different places.

All this work ought to be expanded for the sake of the vital life of our churches. Yet at this very hour we face the necessity of cutting the work instead of expanding it. We are in no sense trying to make a case for the Education Society. The Society has no case to make. It does not exist for itself. It is your agent for accomplishing certain things. It is for you to say whether you will make it possible for your agency to do what you have commanded or not. Substantial indication of increased support simply must be forthcoming within the next three months or even the present program must be curtailed. No other choice will be left to the Board of Directors.

The teacher who makes his class a vital center for spreading the great biblical messages of democracy and brotherhood is standing at a strategic point in our national life.—Laura Wild.

## MONTHLY COMPARATIVE STATEMENT

January, 1924		This Year	Last Year	Increase	Decrease
Contributions .....		\$41,637.00	\$40,371.00	\$1,266.00	.....
Legacies .....		202.00	855.45	.....	\$653.45
Eight Months from June 1, 1923		This Year	Last Year	Increase	Decrease
Contributions .....		\$95,533.00	\$90,162.00	\$5,371.00	.....
Legacies .....		7,608.34	17,772.45	.....	\$10,164.11

# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## My Summer's Work in the Treasure State

By C. FRANKLIN PARKER, S.S.S., '23.

**Y**ES, I am a native of Montana. At least I feel so, having lived here six years. That is time enough to take up the customs of the people of this great, rich, undeveloped country. And when I say great, rich and undeveloped, I mean religiously as well as materially. As I have been with them, talked and prayed with them, in fact, lived their daily life with them, I question if one per cent of us has really tasted a morsel of sacrifice.

"I have also thought of what the rest of the world honestly owes to these people who live as far as 153 miles from the railway. When I heard mothers and fathers plan a trip to a town of about thirteen thousand for a day or two after harvest, so that children of ten and eleven years could see a train and other sights, it caused my heart to go out to these folks on the frontier who are facing hardships almost unbearable; grappling with the soil and other conditions for a livelihood, and developing this vast country.

"My Student Summer Service work

started in a Daily Vacation Bible School in South Billings. The South Side Community Church is the only church in this section, ministering to a population of three thousand laboring people. We had an enrollment of 137 with an average attendance of

ninety-eight. One of the features here was the game night and picture show, which we held on the church grounds with over 200 children present.

"In the Big Horn County Parish our first school was held in Hardin with an enrollment of ninety-four. For six days we met from nine o'clock in the morning until four in the afternoon, allowing an hour for lunch. The results exceeded our expectations. Every child did exactly what we asked and always kept

smiling. We had the very best local help both here and over the county. The parish pastor, Rev. Herbert N. Blakeway, is a real live community man. The enrollment ran up to forty-five with an average attendance equal to the total enrollment of the district school, twenty-nine.



C. FRANKLIN PARKER  
S.S.S.'23 AND  
REV. JOHN GOODSON





PRIMARY WORK

"Our third school on the Little Big Horn was at Toluca, a dry farming community twelve miles from Hardin. Every boy and girl between the ages of four and sixteen for a radius of eight miles, numbering twenty-five, kept an average in attendance within a fraction of being perfect. Miss Leila Moore, S.S.S. '22, did pioneer work here last summer. The last school held in the county was at the Finlayson Schoolhouse, six and a half miles from Hardin. Here we had thirty-seven children, seven of whom were Crow Indians. Another unique feature of these sessions was our Junior girls' department of ten girls between the ages of twelve and sixteen. Each of these girls made, during the handwork periods, a bungalow apron, a baby's bib, a crepe paper apron, and framed a picture of Christ with passe partout binding. The Crow Indian children were very apt in the handwork, and though slightly timid they made rapid progress in Bible memory work. These schools represented a month of needed practical Christian training in Big Horn County.

"From the Big Horn County I went to the Montana State Conference and Young People's Assembly. It was held out in the mountains sixty miles

from the railroad, high up in the wonderful Beartooth Mountain Range. The Assembly was located at East Rosebud Lake, surrounded on all sides by giant snow-covered peaks, where it was possible to shut out all of the din of the busy world, and in this quiet mountain nook to behold God, the great Creator, magnificently displayed in his marvelous handiwork in nature. We carried on a demonstration Daily Vacation Bible School for the children in attendance. The whole program was well worth the time and effort given to it.

"Full of the Assembly spirit I resumed my work, this time in Rapelje, Montana. With the help of the local pastor, Rev. John Goodson, I conducted a Daily Vacation Bible School of fifty-six children. It was purely a community movement here, all denominations uniting. The children were wide-awake youngsters full of the vim and vigor that stands for Montana. Bible memory work and the retelling of stories were events they enjoyed immensely. The game night was held and it was a matter of finally almost driving them home, because they still wanted games.

"The following week Mr. Goodson and I went to Gibson, a typical inland village, sixteen miles from



BOUND FOR THE D. V. B. S.

Rapelje. The large stone house, the store, the little garage, the cream station, and one or two other buildings of habitation, were skirted on one side by fields of golden grain and on the other by hills used for grazing purposes. Many are the old sheep herders' monuments in this vicinity, built on high hills as landmarks that can be seen for many miles. Here in this place of contented loneliness we held a school of sixteen scholars, and a more willing group I have never seen.

"Then my troubles started. I left Billings by Ford for the world-famous Powder River County. It was all I could have anticipated. My first school down there was at Coalwood, sixty-two miles south of Miles City, the nearest railway point. Here is stationed the only Congregational church and the only pastor in all of the county which is better than 100 miles square. When Rev. John Duncan went there eight years ago, he made most of his out-points on foot, walking as far as seventy miles. He has been faithful to the task and one honors and reveres him for the steadfastness which marks his work. He now makes splendid use of a new Ford car. The school was held in a private home with an enrollment of twenty-seven, some of the children

coming regularly a distance of nine miles to attend the sessions.

"Kingsley Schoolhouse, a picturesque log building, quartered the second school in Powder River Parish, some seventy miles from the railway. During that week I learned more about log and sod homes than ever before. You say there are no log houses now. Well, you should see them on this frontier. In this log schoolhouse I held one of the most satisfactory schools. The response of the local people was a surprise and very encouraging. Children four and five years old came six miles every day, never missing a session.

"From Kingsley I went to the Bottles Schoolhouse, ninety-three miles from Miles City and the railroad. This community raised the finest watermelons I ever saw, and I did not stop at seeing them! Nineteen children, all of them coming from at least one to six miles, made up the school, with eager interest.

"So I came face to face with the life, work and religion of this great undeveloped state. If I did the people any good, I am glad; but this I know, that I am a better Christian and person, because during my summer's work I learned to sacrifice for others."



# THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

## A Secure Foundation for the Ministry

SIX years ago, the Pilgrim Memorial Fund was chiefly a fond hope. Today, it is an established institution. In 1918-1920 the principal assets were the written promises of 107,000 subscribers who pledged a total of approximately \$6,500,000. On February 1, 1924, the records showed these written promises had been translated into cash payments up to a net total of \$4,431,017.76. In 1923, total collections were \$620,719.20, which was \$23,339.95 more than receipts for 1922. More than 54,000 subscriptions are already closed. Thousands more will be closed this year. Three out of every four current payments represent final instalments.

The Pilgrim Memorial Fund, which acts as the foundation for the Annuity Fund, is already proving a prolific source of comfort and inspiration to our pastors and missionaries. By the protection it affords them, the Fund is serving as a bulwark to hundreds of churches and to all our benevolent enterprises.

### The Administration of a Sacred Trust

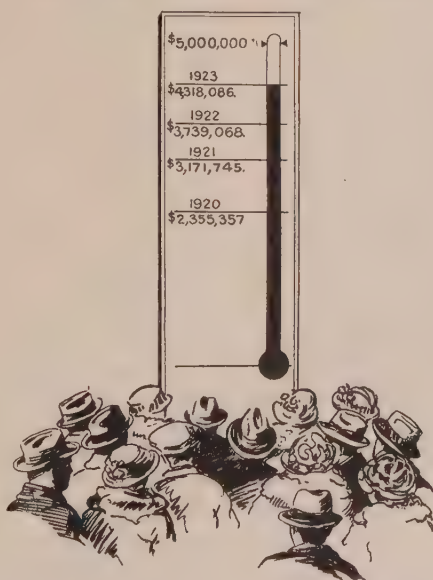
These funds are held in trust by the Corporation for the National Council. The depositary is the Bankers Trust Company of New York. The Finance Committee is composed of well-known

leaders of great fiduciary institutions. Their experience and expert knowledge are gratuitously at the service of the Fund. They hold themselves strictly within the laws covering the investment of trust funds. The list of securities is in print and will be sent upon request. While only securities of the best grade have been purchased, all those held by the Corporation for the National Council December 31, 1923, showed an appreciation, February 1, 1924, of \$324,016. All mortgages are of the highest class.

The same care is exercised in the collection of the Fund as is shown in its investments. It is significant that the overhead expenses in 1923 were only six and seven-tenths per cent on collections aggregating \$620,719.20.

### THE PILGRIM MEMORIAL FUND Minimum Objective, \$5,000,000

The Noble Achievement of Congregationalists



100,000 givers lift the Fund toward its first goal. To reach the objective in 1925, chief dependence must be placed on payments hitherto delayed.

**Loyal Hearts and Generous Hands**

The results already attained reflect the fine loyalty of the people in our churches to a movement which they are increasingly recognizing as strategic in its value for the church throughout future generations. Many remittances on subscriptions are accompanied with letters appreciative of the work, and revealing the earnest good will of the builders of this great Foundation.

*A young man writes:* "Regarding my pledge of January, 1920—At the time that I made the pledge I was a boy of sixteen, just out of High School and working at good wages. In November, 1920, my father's business failed and his health failed shortly afterward. I have four younger sisters whom I am trying to educate, one of them being in the State Normal School, another in a Nurses' Training School, one in her second year of high school, and the last in the eighth grade of the district school. I can safely promise to honor my pledge to the Pilgrim Memorial Fund soon after October 15, 1924, and not later than October 30th."

*From a devoted friend of the aged minister:* "This cause is indeed on my heart. I am in a new line since my business reverses, and it has taken longer to get it established than I thought, but my pledge to the Fund is, among other things, what I am working for and it will be fulfilled."

**Dependence on Outstanding Payments**

In order to reach the minimum objective of \$5,000,000 in 1925, pay-

ments this year should be not less than \$500,000. Chief reliance must be placed upon those whose payments have been delayed. The confidence that those whose payments are in arrears may be counted on to complete eventually their subscriptions is strengthened by our experience in 1923, when \$36,458.86 was received in payments on pledges where nothing whatever had been paid previously, even though the subscriptions were made four or five years ago. Every dollar pledged is needed to pay annuitants now on the roll and to provide for hundreds of ministers who will reach annuity age in the near future.

During the year one of the large tasks undertaken by the central office was the making of full lists of delayed subscriptions for transmission to individual churches, with the request that the church committee should designate some person to cooperate with the office of the Fund in bringing the subscriptions up to date. In this way many thousands of dollars have been collected. Inquiry frequently comes from pastors and churches for fresh lists showing progress made. In some cases the church, as a body, has voluntarily undertaken to fulfill through subscriptions from new members, or otherwise, the full measure of the original subscriptions.

A determined effort on the part of pastors and officers of churches, and subscribers and friends of the cause to secure payment of delayed subscriptions, is the only way to insure the reaching of the goal in 1925.

**SAFEGUARDING THE MINISTRY**

**A Statement of Progress**

**THE PILGRIM MEMORIAL FUND**

	1920	1921	1922	1923
Total net collections.....	\$2,355,357	\$3,171,745	\$3,739,068	\$4,318,086
Distributable income				
(applicable to annuities).....	68,000	103,000	127,000	161,500
Annual credit for members				
of the Annuity Fund.....	.....	61.41	72.38	85.00



# The Annuity Fund for Congregational Ministers

THE annual meeting of the Annuity Fund was held at the Corporation Trust Company, Jersey City, New Jersey, February 5. Trustees were elected as follows: Henry G. Cordley, Lucius R. Eastman, B. H. Fancher, Frederick B. Lovejoy, Oscar E. Maurer, Lewis T. Reed, Jay T. Stocking, Charles C. West and Clarence H. Wilson.

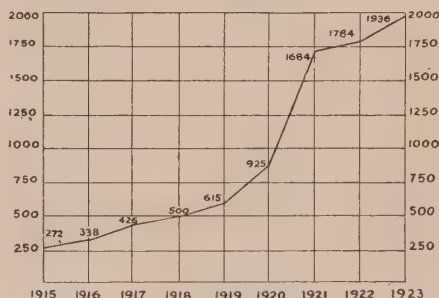
From the report of the General Secretary, presented on behalf of the Board of Trustees, the following excerpts are taken. The full report will be sent on request to the office of the Fund, 100 East 42nd Street, New York.

## The Progress of the Year

New members, 179, including 12 by transfer from the Original Plan. Total membership, December 31, 1923, 1,936. Income, \$426,326; expense of operation, \$25,778, or six per cent of income. Assets, in addition to the Pilgrim Me-

797.39, at an average for each certificate, according to a preliminary estimate, of approximately \$85. Annuity-tants rose to 92 contrasted with 68 at the end of the previous year. Of these all but one are under the Original Plan,

Growth of Membership

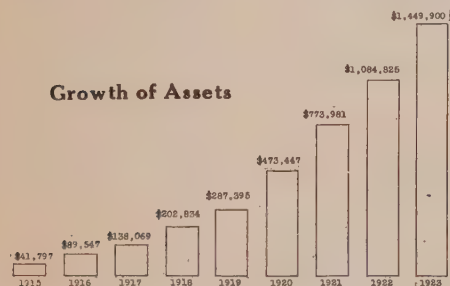


44 receiving an old age annuity, 38 a widow's annuity, 8 a disability annuity and one an orphan's annuity.

## The Supplementary Fund

This is the fund, received through the apportionment, to supplement the income of the Pilgrim Memorial Fund in payment of annuities to members who have reached or are about to reach annuity age. This will only be continued until the Pilgrim Memorial Fund can carry the entire annuity. For 1923 the apportionment furnished \$20,727. This is far short of the requisite amount. Every state has placed the Annuity Fund on the state schedule. This should be carried through to the budget of benevolence adopted by the individual church. All friends of the Fund can do exceedingly important service in local associations and church committees in securing the adoption of this item as an integral part of the apportionment plan. It has the definite approval of the National Council and the Commission on Missions. It is absolutely essential to the payment of the annuities in full at the present time.

Growth of Assets



memorial Fund, \$1,449,900, a gain of \$365,075, or more than thirty-three per cent. Paid in membership dues, Original Plan, \$87,590; Expanded Plan, \$44,692; total, \$132,282.

## The Resources of the Original Plan

The Membership Fund advanced, December 31, 1922, to \$694,124, a gain of \$105,904. The Contingent Reserve, not including the credit to be placed therein for 1924, is \$339,419.89. The addition for this year's credit will bring this reserve to approximately \$462,-

### Increasing Membership Under the Expanded Plan

The number of new members, 179, omitting those transferring from the Original Plan, shows an increase of sixty-three per cent over the previous year. During the year 12 were transferred and the total number of these transfers is now 88, materially reducing liabilities under the Original Plan.

New members ranged from 23 to 65 years of age; salaries on which dues are based from \$520 to \$6,900. Within the membership are 136 missionaries of the American Board; approximately 65 serving the Church Extension Boards, and 53 in the service of the American Missionary Association. Many are pastors of small, struggling churches but there are likewise those who minister to the greatest congregations in our large cities. This is as it should be. The Fund is particularly favorable to men on the low salaries whose dues

after the first year are very small, but if membership were confined only to those, the element of charity would inevitably enter. The basis is not charity but justice; the recognition of social obligation to the man who gives his life to the service of Christ and the church.

The service of Superintendent Frazier of Vermont in leading the State Conference to offer aid to any minister

receiving a salary of \$1,200 and parsonage or less, toward the heavy first year payment, is most highly to be commended. By this plan several ministers entered the Fund who otherwise would not have attempted to secure membership. A somewhat similar proposal has been made in Maine and New Hampshire and is under consideration in Massachusetts.

Under the friendly influence and the persistent presentation of the advantages of the Fund by the pastor of the First Church in Buffalo, New York, five new members entered the Fund late in 1923. His fraternal service is particularly commended as a suggestion to other ministers among their colleagues.

### The Honor Roll of Churches

The churches are gradually awakening to their social obligations and are taking action to share in the minister's dues, the Honor Roll having an addition of 54 between the close of the National

Council and January 1, 1924. Total number on the roll, February 1, 1924, is 392. This cooperation of the church is particularly important in the first year of a minister's membership. It is expected that the year 1924 will show a large addition to the roll.

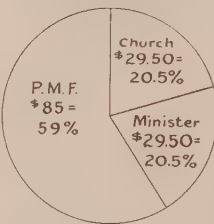
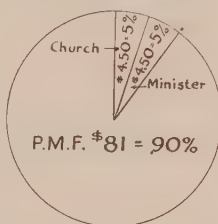
### Credit from Income of the Pilgrim Memorial Fund

The original suggestion of annual credit was that it might be \$50. The

### PROPORTIONATE DIVISION OF DUES—1924

Salary, \$1,500  
Dues, \$90

Salary, \$2,400  
Dues, \$144

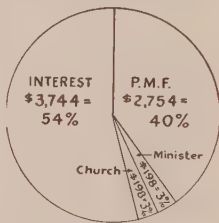


### SOURCES OF ACCUMULATION Period 35 years, from age 30

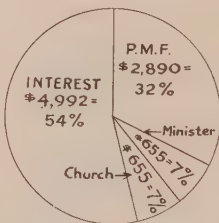
AVERAGE ANNUAL CREDIT P. M. F. \$85

Average Salary, \$1,500  
Dues, \$90  
Accumulations, \$6,894

Average Salary, \$2,000  
Dues, \$120  
Accumulations, \$9,192



Joint Life Annuity  
\$600



Joint Life Annuity  
\$800



### The Annuity Fund for Congregational Ministers

	1920	1921	1922	1923
Assets .....	\$473,447	\$773,981	\$1,084,825	\$1,449,900
Membership .....	926	1,684	1,784	1,936
Original Plan .....	926	1,517	1,483	1,458
Expanded Plan .....	...	167	301	478
Annuityants .....	29	44	68	92
*Supplementary Fund .....	...	\$24,082	\$16,084	\$20,727
Annuity Payments .....	\$2,631	7,653	19,646	28,463
Honor Roll of Churches .....	...	120	268	383
(share in pastor's dues)				

\* Supplied through the apportionment supplementing the income of the Pilgrim Memorial Fund in payment of full annuities to those now annuityants or about to become annuityants.

first year of the distribution of the income, 1922, it was, on the average, \$61.41; in 1923, it was \$72.38; in 1924 it will be approximately \$85, sufficient to pay nine-tenths of the annual dues on all salaries of approximately \$1,575 or less. In 1925 it will be greater, if payments to the Pilgrim Memorial Fund proceed steadily.

#### Enlarging the Annuity

This is perhaps the most interesting new development of 1923. During the year \$21,705 was deposited by members or churches to increase annuities. Several concrete instances are given in the report, illustrative of the eagerness of ministers to avail themselves of the security and productiveness of the Annuity Fund to care for their

savings or inheritance, and to provide for the largest income for age or disability.

The year 1923 was particularly strategic in its results. The patient, intensive, educational work, carried forward year by year, bore large fruit. Ministers and churches are surely beginning to realize the great privileges offered. The Annuity Fund has passed the experimental period. Each year will further demonstrate the security of its foundations and the wisdom of its plans. All ministers not now members of the Fund are cordially invited to secure the requisite information, showing what benefits would accrue to them personally through membership.

## CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Twelve months ending December 31, 1922, and December 31, 1923.

	Churches (Includes Women's Societies)	Sunday Schools Y. P. S. C. E.	Assn's and Con- ferences	State Societies	Income from Invest- ments	Individ- uals	TOTAL
1922...	\$31,305.94	\$2,129.02	\$1,481.16	\$9,724.05	\$62,961.88	\$3,907.75	\$111,509.80
1923...	38,911.40	2,383.11	1,453.43	12,927.12	63,945.78	8,004.26	127,625.16
Incr...	7,605.46	254.09	.....	3,203.07	983.90	4,096.51	16,115.30
Decr...	.....	.....	27.73	.....	.....	.....	.....

Note: Donations, Legacies and Matured Conditional Gifts in the Endowment Fund, 1922, \$2,776.50; 1923, \$10,677.86; Increase, \$7,901.36. Undesignated Legacies and Matured Conditional Gifts, 1922, \$10,224.89; 1923, \$15,073.20; Increase, \$4,848.31; Total Income, not including Christmas Fund, 1922, \$124,511.19; 1923, \$153,376.16; Increase, \$28,864.97. Christmas Fund, 1922, \$34,210.32; 1923, \$44,358.74; Increase, \$10,148.42.

# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## Thank-Offering

*A Message from the Federation Thank-Offering Secretary, Mrs. A. E. Fancher,  
Long Beach, California*

AS we enter the Lenten season let us take time to stop and think of all we have received; count our blessings; think of the debt we owe for kindnesses received from God and man. "What shall I render unto the Lord for all his benefits toward me?"

Are we all beginning now to plan for the Thank-Offering meeting at Easter time? Send for program and suggestions to Federation Office, 289 Fourth Avenue, New York.

Our slogan is, "A Thank-Offering Meeting in every society in 1924. See to it that there is one in yours."

The Committee appointed to suggest a list of Thank-Offering objectives reported as follows:

That Thank-Offerings be applied to items on apportionment first—where it is assured objects not on apportionment are recommended.

(1) C. H. M. S. Congregational Service Car Fund—\$10,000.

(2) C. C. B. S. The Parsonage Fund—\$5,000.

(3) C. S. S. E. S. Fifty new Sun-

day Schools at \$25.00 each on apportionment. Ten Summer Student Workers at \$250 each—not on apportionment. \$3,750.00

(4) A. M. A. Woman's Ward, Greenwood Hospital, S. C., on apportionment, \$1,500. Day Nursery, Lucy Fairbanks Kindergarten at Santurce, P. R., not on apportionment, \$500. \$2,000.00

(5) Congregational Board of Ministerial Relief. The Christmas Fund and Emergency Fund, to supplement grants to widows and orphans, under the care of our Ministerial Boards.

(6) Foundation for Education. Building and equipment funds for Schauffler Missionary Training Institute, Congregational Training School for Women, and such other institutions not on apportionment in which the State Unions are interested.

(7) C. E. S. The salary of the College Pastor in our state universities and tax supported institutions. Support of denominational representation at Summer Schools of Missions and Young People's Conferences.



## Applied Christianity

### Censorship of Motion Pictures

REGULATION of motion pictures is not a local but a world problem. Nine out of ten films shown abroad are made in America, while an increasing number of foreign pictures are exhibited here, "many containing

indecent, immoral and sometimes sacrilegious matter." Over these latter in New York State only the Censorship Commission has any control, yet a determined effort is being made at Albany to repeal the motion picture law and



abolish the Commission. A hard fight will be made for its retention by religious and social welfare groups. Last year the commission rejected 25 pictures as too bad to be revised, and made 2,881 eliminations in 586 films.

Women have a vital interest in this matter as one means of "Saving America Through Her Girls and Boys."

References: Reprint of an Address in *The Civic Forum* for November, 1923, and "Catechism on Motion Pictures in Inter-State Commerce," both by Canon Wm. Sheafe Chase. *Atlantic Monthly*, July, 1921, "Movies," by Katherine Fullerton Gerould. The daily newspapers, "What's Wrong with the Movies?" by Tamar Lane.



## "Ice Breakers"

**T**HIS title, borrowed from the name of a book issued by the Young Women's Christian Association, suggests some of the means that may be used to promote sociability at gatherings of our young people. Many of our workers face this problem as they seek to develop the social side of their work.

*Musical Mates.* This is an excellent method of starting a party, and making sure that any tendency to break up into special groups or cliques is forestalled at the outset. Write out on slips of paper the names or first lines of a number of popular songs, having the same song appear on at least five of the slips. The number of songs to be used will be determined by the size of the group that is meeting. Distribute these slips as people enter, and when every one is present direct each person to begin singing the song that is named on her slip. As she does this she must walk around the room and find the four other people who are also singing the same song. In this way the whole company will be broken up into groups of five, and when every one has found her mate, each group must sing at least one verse of its song before the whole company.

*Singing Proverbs.* Divide the company into two equal parts, and have them draw lots as to which shall start the game. The side that is to start must choose some well known proverb and also some well known tune. Each member of that side is then given one word of the proverb, and told to sing this over and over again to the tune

that has been selected. Any number of people may sing the same word, in fact the more singing, the greater is the confusion, which is the object desired. The other side must guess what the proverb is, and not until they have done this, can they have their turn to choose a proverb and sing it.

*Indoor Athletic Meet.* Letter on a large sheet of paper a list of five or six stunts that have an athletic sound, and have the people present sign up for them, without knowing what they are. Don't let more than three or four sign up for any one stunt until all the others have at least three entries. The stunts should then be run off down an imaginary race course, along each side of which chairs have been arranged for the spectators. "Walking the Tight Rope" is trying to walk along a piece of string, without stepping off, while you look at it through the reverse end of a pair of opera glasses. For the "Hurdle Race" give each contestant two pieces of newspaper, have them stand with one under each foot, and then walk forward, lifting the paper each time a step is taken, and moving it forward for the foot to rest on in advance. Falling off either paper, disqualifies a contestant. Have properly labelled judges, starters and time keepers, award blue ribbons to the winners in each event, and, if possible, have a contest between the winners of the different events to pick the champion athlete of the gathering. A silver loving cup (glass, painted silver) can be awarded to this champion.

# THE FOUNDATION *for* EDUCATION

## Education for Leadership

SOME years ago, while the Principal of Kidder Institute, Kidder, Missouri, was driving out in the country near his school, he discovered a modest, clean and refined home, occupied by a farmer, his wife and eight children, these children ranging in ages from seventeen to a babe in arms. It was eleven in the morning when the home was reached, but it was four in the afternoon before the Principal left, with a promise that the oldest son should attend the Institute for six months of the following year. The parents had but little of this world's goods and thought they could ill afford to place the boy in school, but they decided to make the sacrifice, and the lad enrolled. He was found to be of unusual promise and was aided to continue in the Institute and complete his course. Now he is one of the ablest accountants in St. Louis.

The oldest son was followed by his next younger brother, who dug through the Institute in much the same way, and is now secretary of a life insurance company which, under his direction, has come to be one of the most successful in the West.

Then came the third son, who, after working his way through the Institute and teaching for a few years nearby, was induced by his Principal to enter Leland Stanford University, where he is now an honored professor and author of several well-known books on education.

Next came the fourth son to the Institute and followed much the same course as his brothers. He is now professor of chemistry in the University of Nevada and a recognized author in his field.

The fifth and sixth sons attended the Institute in their turn, and now one is an able professor of biology in the University of Oregon, and the

other is the efficient cashier of a large bank in southern California.

In addition to the six boys there were in this remarkable family two girls who, after attending and graduating from the Institute, taught successfully, one in high school and the other in the field of music, until both were happily married.

Just think of it! Three university professors, a prominent public accountant, a secretary of a large insurance company, a cashier of a big bank and two successful teachers, all in one family and not one child omitted from the beneficent influence of the Christian school. Can this be duplicated anywhere? It is doubtful if any member of this family would have gone away to school had it not been for Kidder Institute and Principal Shaw.

The Christian school needs more than ever to be resourced and encouraged!

\* \* \*

The Northland College printing department is working to capacity. Thousands of pieces of literature, mostly campaign material, are being printed weekly. The force, made up entirely of students, some of whom are old-time printers, varies from five to fifteen, depending upon the rush of work. The students work in their spare time only. "Student Life," "The Frummond Log," "Northern Light," and regular job work, keep the force busy. President J. D. Brownell has seen the necessity of adding a linotype to the present equipment, and it is hoped that this will be installed soon.

\* \* \*

The oil geology class of Fairmount College, under the leadership of Doctor Swartz, is making a series of trips to the nearby oil fields for actual observation and practical prospecting.